[illegible]

OR

Englands Reformation

Needing to be Reformed.

BEING

An Examination of Doctor *Heylins* History of the Reformation of the Church of *ENGLAND*.

WHEREIN,

By laying together all that is there said by the Dr. about the Reformation of the Church, and by many testimonies of Reverend *JEWEL*, Bishop of *Salisbury*, and by several Observations made upon the Whole, it doth evidently appear, That the present state of the Church of *ENGLAND* is no way to be rested in; but ought to proceed to a farther Degree of Perfection.

Written by way of Letter to Dr. *Heylin*, by *H. N. A. I.* Oxon.

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by Henry Hickman

Dan. 5. 27. *Thou art weighed in the Balances, and art found wanting.*

Luke 19. 22. *Out of thine own mouth will I judge thee.*

Heb. 6. 1. *Let us go on unto perfection.*

LONDON,

Printed for the Authors, and are to be sold in the *Dunstans* Church-yard in *Fleetstreet*, [illegible]

PLUSQUETTE

OR

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An Examination of Doctor *Harlow* History of the Reformation of the Church of ENGLAND.

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Written by way of Letter to Dr *Hyde*, by *H. N. O. I.* Oxon.

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To the Christian Reader.

Courteous Reader,

THou art not, we presume, ignorant that Dr. Heylin hath lately writ a History of the Reformation of the Church of England. His Learned name is of such great credit, that it doth not only invite, but bespeak his Readers approbation and acceptance. The love we bear to the Reformation of the Church of England, and an earnest desire to be satisfied about it, led us forth to the view and consideration of that History; wherein we labored to follow our Reason more then our Fancy; and the truth of the Story, more then the cry of Fame; as not being willing to have any mans person in admiration. All that the learned Doctor hath storied about the Reformation in many parts and parcels of his Book, having interwoven it with variety of civil Occurrences both Forraign and Domestick, thou wilt finde here Methodically put together, and shalt have a full view of it at once; which by several skips and leaps thou wilt be put to search for in the Doctors History.

We could heartily wish the Doctor would have saved us this trouble, and put together the parts of this goodly Building (as he is pleased to call it) that we might at once have gone round about it, and viewed the Towers and strength thereof. This thou shalt finde faithfully done to thy hand, wherein thy patience is intreated to stay and consider the several particulars, lest by overmuch haste, thou lose the fruit of these few lines.

We have here laid before thee the Evidences the Doctor

brings for the Reformation, with some Observations out of his own Book, Reverend Jewel, *and others of our own aporit, and the judgement is left to thy own breast. We can assure thee, thou art candidly dealt withal in all that we alleadge, either out of the Doctors Book or any other. His Printer hath mis-numbred some Pages, & thou mayst be at some loss (if thou compare some of these quotations with the Doctors Book) through the neglect of Printing; but otherwise thou shalt finde the Page, the words many times as they lie, or at least the substance of the Doctors sense faithfully communicated to thee. We suppose, the Doctor cannot desire a fairer way of Tryal in the particular of the Churches Reformation, then when himself in his Book, and the testimonies he brings, be upon the matter constituted Judges of it; we hereby conceive, that any person, not byassed by interest, will conclude from the Doctors premises, that* Englands *Reformation is sadly defective.*

There was a time, when there was no Smith found in Israel, *and the* Israelites *went down to the* Philistims *to sharpen their Weapons. We contend not for Victory, but for Truth; and if in this contest something may be laid hold on, even in the Tents of an Adversary, for the advantage and advancement of it, we shall not scruple to undergo the shame of our own weakness, and the discredit of our own poverty, as being faine to borrow both the shop and tools of an Adversary to vindicate it, and support it. Reader, we leave these few sheets with thee, desiring thy prayers for the Churches through Reformation, which is their sole design.*

To the Worshipfull Peter Heylin, Doctor in Divinity.

Reverend Sir,

YOu have lately presented to the World an History of the Reformation of the Church of *England*. Your historical abilities are sufficiently known, and it is presum'd you have said as much as can be spoken upon this Subject; for what can the man do that cometh after Doctor *Heylin*?

You tell us in your Epistle to the Reader, what study and diligence you used in the performance of the work, p. 10.

——— *Si Pergama Dextrâ*
Defendi possent, etiam hâc defensa fuissent.

If *Troy* could have been preserv'd
Thy Hand of any best had serv'd.

It is not the purpose of these lines to vie abilities of learning and language with you. Take to you the deserved praise of a learned Doctor, and polite Orator: But the work at present is, to scan over some passages in your History of the Churches Reformation; and in such a season as this (*a Convocation now sitting*) to press onward toward perfection. And in the pursuit of this design, please you to take along the judgement of that Reverend Bishop *Jewel*, Bishop of *Salisbury*, in the reign of Queen *Elizabeth*, one whom you often mention with deserved honour in your last History. You stile him, pag. 123. in the latter part of your History, The

'right Learned Mr. *John Jewel*. Pag. 129. Reverend *Jewel*, 'that learned Prelate. Pag. 147. The right Reverend Bishop '*Jewel*, pag. 155.

His Book which he wrote in defence of the Apologie of the Church of *England*, against that foul-mouth'd Caviller *Harding* is yet extant in most Churches in this Kingdom, and next unto the Bible their best Ornament.

From this Book, and some Sermons of this reverend Bishop bound up with it, and several passages in your own, something is tendered to your judicious consideration: Whether the reformation of the Church of *England* be, or were at any time so compleat, and in such Primitive lustre as you phrase it, in the close of your History, that nothing is more to be done for the perfection and beauty of it. Be assured, learned Sir, the World shall not be abused with false quotations, with wrested interpretations, either out of your Book, or this blessed Bishops; you shall have the page, the words quoted, without the least prevarication.

And first of all, Sir, What a foul blot doth your pen cast upon the Reformation, when you tell the world, 'That you 'cannot reckon the death of King *Edward* the sixth for an 'infelicity to the Church of *England*.' They are your own words, in the fourth pag. of your Epistle to the Reader; 'That he was ill principled in himself, and that his Reign was 'unfortunate, pag. 141. part. 1. And the ground of your account is, Because it is not to be thought (had he lived) but 'that the rest of the Bishopricks (before sufficiently impoverished) must have followed *Durham*, and the poor Church 'been left as destitute of Lovers and Ornaments, as when she 'came into the world in her natural nakedness. This Vein 'runs throughout your whole Book. You tell us in the history 'of *Edward*, pag. 130. that the Grandees of the Court began 'to entertain some thoughts of a Reformation, on an hope 'to inrich themselves by the spoil of the Bishopricks.

You tell us pag. 48. 'That the first Parliament in the first 'year of his Reign, though it consisted of such Members as 'disagreed among themselves, yet they agreed well enough 'in one common Principle; which was to serve the present 'time, and preserve themselves, that they came resolved to

'further

'further such a Reformation, as should most visibly conduce 'to the advancement of their several ends, and to prepare a 'way for exposing the Revenues of the Church unto spoil 'and rapine.

You tell us pag. 95. 'That the alteration of Altars into 'Tables, and the disfurnishing of the Altars, of the Hangings, 'Palls, Plate, and other rich utensills was taken up by some 'great men about the Court, on hopes of profit.

You tell us in the fifth year of King *Edward*, pag. 99, '*Gardiner* was lifted out of the wealthy Bishoprick of *Win-*'*chester*, to give the Courtiers opportunity to inrich them-'selves by the spoil thereof. And in pag. 101. That one '*John Poynet* succeeded him to serve other mens turns. And 'in the same page, That the Pyrates of the Court were intent 'upon all advantages to inrich themselves.

You tell us in the second year of Queen *Elizabeth*, page 121. 'That the Bishops Sees were kept void, till the best 'flowers in the whole Garden of the Church had been cull'd 'out of it. That the Queen and her Hungry Courtiers had 'alienated many fair Mannors from the rich Sees of *Winche-*'*ster*, *Elie*, and indeed what not?

Thus, Sir, you have muddied the first Springs of the Reformation, by casting into it the abhorred filth of covetousness.

But, Sir, Did your pen and your heart agree together, when you said you could not reckon it for an infelicity that *Edward* the sixth died so immaturely; or which in plain English is, 'Twas good for the Church he was taken out of the way?

The Preface to the Book of Homilies makes an honourable mention of him. And when our precious *Jewel* had occasion to speak of him, page 359. Of his defence, these are his 'words, That noble Prince of blessed memory King *Edward* 'the sixth. Was it not an infelicity to the Church to lose her chiefest stay and pillar? To have the hopes of a glorious Reformation nipt in the very Budd? To have a fearfull Deluge of blood and idolatry rush in upon us by the succession of Queen *Mary*? in whose Reign more precious blood was spilt, then in all the times of her Predecessors.

The persecution under her Reign, and the carriage of the Papists in it, you relate out of Bishop *Jewel*, page 81. of your History.

You

You have given a large testimony of King *Edwards* Learning, before he wes eight years old, page 12.

Of his tenderness to consent to sign the Warrant for the execution of *Joan* of *Kent*, page 89.

Of his great zeal for God, in resisting the toleration of Popery only to his sister the Princess *Mary*, though pressed to it by the Arch-Bishop of *Canterbury* and the Bishop of *London*; resolving rather to venture life and all things else which were dear unto him, then to give way to any thing which he knew to be against the truth, expressing his inward trouble by a flood of tears, page 103.

Of his Piety and fervent Charity in his last godly Prayer; 'wherein he calls upon God, O my Lord God! Bless my 'people, save thy chosen people of *England*. O Lord God! 'Defend this Realm from Papistry, and maintain thy true 'Religion, that I and my people may praise thy holy Name, 'for Jesus Christ his sake: As you have related it page, 140.

What better qualities and Principles could be desired in a Prince? And what greater felicity in that kinde could the Church enjoy, then so gratious and Godly a King?

And do not you Mr. Doctor shake hands with the shameless rayler *Harding* against our glorious *Jewel*. When you hear him call'd Rayler, be not displeased. Look on that large Catalogue of hellish slanders, poured out on that blessed man, summ'd up by himself immediately before his decease. This is offered to you the rather, because when you have occasion to mention *Harding* (*a base Apostate, and grand enemy of the Gospel*) it is with terms of honour and reverence, *viz.* 'Dr. '*John Harding*, one of the Divines of *Lovain*, and the most 'learned of the Colledge, page 128. in the latter part of your Hiltory. But when you speak of those glorious lights of the Reformation, *Luther*, *Zwinglius*, *Calvin*, it is barely '*Calvin*, or *John Calvin*, as all along your Hiltory is evident. That *Rabshakeh Harding*, dipt his Pen in the same gall and speaks your sence, page 31. of the Defence. 'Did not (saith 'he) your Religion beginn first of covetousness.

And for your fear of the poor Church being left destitute of Lands and Ornaments, your Right learned Prelate *Jewel* gives you a corrective in page 567. of his defence, &c. 'Ye 'say,

'ſay (ſaith he) to *Harding*: Your Biſhops are gay and gal-
'lant, attended and guarded with Princely routs behinde and
'before. And thereof ye make no ſmall account, ſpecially
'in reſpect of our eſtate, which you call beggarly. In ſuch
'diſdain the Heathen ſometime ſaid, That Chriſt was the beg-
'garlieſt and pooreſt of all the Gods that were in Heaven.
'Howbeit, our Biſhopricks, ſaving that certain of your Fa-
'thers have ſhamefully ſpoil'd them, are now even as they
'were before; certainly the pooreſt Biſhoprick in *England*,
'as it is reported, is better in revenues, then ſome three or
'four of your Popes *Italian* Biſhopricks in the Kingdom of
'*Naples*. Howbeit, the Goſpel of Chriſt ſtandeth not by
'riches, but by truth. In compariſon of the one, we make
'ſmall reckoning of the other.

Had that glorious King lived to perfect the Reformation (*which you would have accounted an infelicity to the Church*) and taken away more of her Patrimony; yet if you will believe the Right Learned Prelate '*Jewel*, he might have re-
'vok't in all thoſe grants made by his Predeceſſors: See his
'Defence page 639. If our Kings in that darkneſs and blinde-
'neſs of the former times, gave them theſe things of their
'own accord and liberality, for Religions ſake, Now, ſaith he,
'when the ignorance and error is eſpied out, may the Kings
'their Succeſſors take them away again, ſeeing they have the
'ſame authority the Kings their Anceſtors had before. For
'the gift is void, except it be allowed by the will of the Giver,
'and that cannot ſeem a perfect will, which is dimmed and
'hindered by error.

The next thing, Mr. Doctor, to be ſpoken to, is the Reformation it ſelf; whoſe Hiſtory you preſent to us. And in p. 34. p. 1. you write, 'That neither to loſe time, nor preſs too
'much at once upon the people, it was thought fit to ſmooth
'the way to the Reformation, by ſetting out ſome prepara-
'tory injunctions; this to be done, by ſending out Commiſ-
'ſioners, accompanied with certain godly Preachers; who
'when they went from the people, left behinde them Homilies
'to inſtruct the people. The Preachers abovementioned,
'were more particularly inſtructed to perſwade the people
'from praying to Saints, for the dead; from adoring of

'Images, from the uſe of Beads, Aſhes, and Proceſſions; from 'Mats, Dirges, praying in unknown languages.

'All which was done to this intent, That the people in all 'places being prepared, by little and little might with more 'eaſe, and leſs oppoſition, admit the total alteration, which was 'intended in due time to be introduced. You mention alſo cer- 'tain injunctions appointed for the Biſhops, that they ſhould 'perſonally preach once a quarter in their Dioceſs; that they 'ſhould cauſe their Chaplains to Preach; that they ſhould 'Ordain none, but ſuch as were learned in the Scriptures. 'There was alſo a Form of Bidding-prayer preſcribed, or 'bidding of the Beads, as you ſay it was then commonly called 'in page 37. You lead us next to the Parliament, page 47.

Note. 'which took beginning the 4. of *November*; in which you tell 'us of packing the Cardes by Sir *Ralph Sadler*; that this 'Parliament, without any ſenſible alteration of the Members, 'continued till the death of the King; and you ſay, page 48.

Note. 'a great part of the Nobility, and not a few of the chief 'Gentry were cordially affected to the Church of *Rome*. In 'the ſame page you tell us, that ſeveral Acts were repeal'd, 'which touched the Subject in life or liberty for matter of 'conſcience; by which repeal, you ſay, all men had a liberty 'of reading Scriptures, and being in a manner their own Ex- 'poſitors, (*which you ſcruple whether it may be counted for a 'felicity.*)

'There was an Act, you ſay in the ſame page, and follow- 'ing page, againſt ſuch as ſpake againſt the Sacrament of the 'Altar, and for the receipt thereof in both kinds; with theſe 'Proviſoes notwithſtanding: —— If neceſſity did not 'otherwiſe require; as in the caſe of ſuddain ſickneſs, and 'other ſuch like extremities, that wine could not be provi- 'ded for the uſe of the Sacrament, nor the ſick man depart this

Note. 'life in peace without it. And ſecondly, that the permitting of 'this liberty to the people of *England*, ſhould not be conſtru- 'ed to the condemning of any other Church, in which the 'contrary was obſerved.

'The next great buſineſs you ſay, page 50. was, the re- 'ceiving of a Statute made in the 27. year of *Henry* 8. By 'which all Chanteries, Colledges, Free-Chappels, and Hoſpi-

tals

'tals were permitted to the King during his life; but dying 'before he had taken many of them into his hands, the great 'ones of the Court not being willing to loſe ſo rich a booty, 'it was ſet on foot again, and carried in this preſent Parlia- 'ment. And you ſay page 51. theſe Chanteries conſiſted 'of Salaries allowed to one or more Prieſts, to ſay daily 'Maſs for the ſouls of their deceaſed Founders and their 'friends.

'But in the ſame page you ſay, That which made the great- 'eſt alteration, and threatned moſt danger to the State 'Eccleſiaſtical, was the Act for Election of Biſhops, and what 'ſeals and ſtyles ſhould be uſed by Spiritual perſons. In the 'compounding of which Act you ſay (in the ſame page) there 'was more danger couched, then at firſt appeared; for you 'ſay it was the intent of the Contrivers, to weaken the autho- 'rity of the Epiſcopal Order, by forcing them from their 'ſtrong Hold of Divine Inſtitution, and making them no 'other then the Kings Miniſters, only his Eccleſiaſtical She- 'riffs; and ſuch uſe was made of this Act, that the Biſhops 'were not in a capacity of conferring Orders, but as they 'were impowered by eſpecial Licence; the tenour whereof 'you mention page 52. and in the ſame place you ſay, The 'true drift of the deſign of this Act,' was to make Deans and 'Chapters uſeleſs for the time to come, and thereby to pre- 'pare them for diſſolution.

'The next Church-buſineſs you mention, is page 55. where 'you tell us, the firſt heats of the Viſitation beginning to cool, 'there were two Orders ſent forth for the taking down of 'Images.

'Page 57. you tell us, Some godly Biſhops and other learn- 'ed and Religious men were buſily imploy'd in the Caſtle of '*Windſor*, appointed by the Kings Command to conſult 'about one uniform Order for the adminiſtring the holy 'Communion in the Engliſh Tongue, under both kindes of 'Bread and Winde, according to Act of Parliament before 'mentioned. You are in the dark who the perſons were, but 'you think they were the ſame which made the Liturgy in 'this Kings time; and you ſay, being convened together, ta- 'king into conſideration as well the right rule of Scripture,

'as the usage of the Primitive Church (*How doth this appear good Doctor*) agreed on such a form and order as might comply with the intention of the King and the Act of Parliament, without giving (*note these following words good Sir*) any just offence to the Romish party, for they so ordered it, that the whole office of the Mass should proceed, as formerly in the Latine Tongue, even to the very end of the Canon, and the receiving of the Sacrament by the Priest himself; which being passed over, they began with an exhortation: Dearly beloved in the Lord, ye coming to this holy Communion, which afterwards remained in the publick Liturgy. Then followed the invitation: You that do truly repent, &c. proceeding to the general confession —— distribution of the Sacrament to the people upon their knees; which godly Form you say was presented to the King, and published by Proclamation; which Proclamation you have at large, page 58, 59.

'The next care was you say, page 59. to send abroad printed copies to the several Bishops: But now you come to handle the chief Key to the whole work of Reformation the Liturgy (as you phrase it) page 65. and the same men which drew up the Order for the holy Communion, were now again imploy'd as you confess, page 64. *Calvin* being rejected, though offering his assistance.

'The Liturgy you say is finished, accepted by the King, Enacted by Lords and Commons then assembled in Parliament, though you say the passing of the Act gave great offence to the Romish Party; not that they could except against it, in regard either of the matter or manner of it; but because it was communicated to the people in the vulgar Tongue, page 66. Which exception you take a great deal of pains to prove to be an error.

Note.

'You tell us page 106. That the Reformation under King *Edward* proceeded more vigorously then before, by reviewing the Liturgy, and composing of a book of Articles. You say page 107. *Calvin* and his followers had taken some offence at some parts thereof, and did excite the King and Council to a further Reformation.

'And you say he prevaild so far in the first two years, that

'in

'in the Convocation there were debates about such doubts 'as had arisen about some things contained in the Common-'prayer book; but you say, page 107. and 108. not one alte-'ration made in it. For though you say it was brought under 'a review, and being so reviewed, was ratified by Act of 'Parliament; yet by the tenour of the Act you mention, it 'doth appear first, That there was nothing contained in the 'said first book, but what was agreeable to the Word of God, 'and the Primitive Church. Secondly, That such doubts as 'had been raised in the use and exercise thereof, proceeded 'rather from the curiosity of the Minister and mistakers, then 'any worthy cause: they are the very words of the Act as you 'quote them.

And therefore, Mr. Doctor, you might have spared your pains, *p.* 108. in seeking the names of those good and godly men, by whom it was altered for (*bona fide*) there was no alteration at all, if you will believe your own Book.

'You tell us *p.* 121, 122. *part* 1. of the hand the Convocati-'on had in canvasing the Articles of Religion: but you que-'stion whether they had any such hand in reviewing the 'Liturgy; and you speak of digesting of such alterations, as 'were considered and resolved on, but shew not what they 'were in the least, and possibly you say it might recieve the 'like authority from the Convocation (*you cannot say it did 'receive*) as the book of Articles had. But whether so or not, 'say you, it received as much authority and countenance as 'could be given unto it by an Act of Parliament, by which it 'was imposed, you say, upon the subject under penalties——— '(A worthy foundation for divine service.)

'And then *page* 121. *p.* 1. Mr. Doctor, you begin to triumph, 'as if you had got a firm bottom for the Liturgy: the Liturgy '(you say) thus setled and confirmed in Parliament, was by the 'Kings command—— And *p.* 123. you say, we have seen a 'reformation made in point of doctrine and setled in the 'forms of worship, the superstitions and corruptions of the 'Church of *Rome* entirely abrogated (*good news if it were 'true*) and all things rectified according to the *Word of God*, '(*How prove you this, Sir*) and the Primitive practice (*we can 'see nothing, but an Act of Parliament.*)

'This is all the account you give us in your Hiſtory of the 'Reformation of the Church, in the time of King *Edward* the 'ſixth, ſaving that *p.* 125. you ſpeak ſomething of Holy dayes, 'and Faſting dayes, which were to be aboliſhed or re-'tained.

But poſſibly more may be behind: we ſhall not follow you in your Hiſtory of the Church in the reign of Queen *Mary*, when the Reformation by your own confeſſion went down the wind, and the profeſſors and aſſertors of it perſecuted in all parts of the Nation.

We ſhall therefore paſs on with you to the times of Queen *Elizabeth*, and ſee what was more done to the repairing and carrying on this work.

And when we conſider, what you ſay in the 103. page of 'your Hiſtory of her reign, that ſhe retained ſuch as had 'been of privy Council to Queen *Mary* her ſiſter, to be of 'her Council: of which according as you have ſet them down there were thirteen, of which one was an Archbiſhop, and adding but ſeven to them, it cannot in reaſon be imagined, that Church reformation ſhould be ſo far from growing to perfection, that it is more likely to decreaſe and wither.

'And ſo it proved, for the Parliament that was ſummoned 'which paſſed an Act as you ſay *p.* 110, 111. for recom-'mending and impoſing the Book of Common Prayer, and 'adminiſtration of the Sacraments, took care to reviſe the 'book, and to make alterations and corrections, (*now Mr. 'Doctor we have found ſome alterations in the Liturgy, and 'what are they*) why ſay you, *p.* 111. great care was taken for
Note. 'expunging (*mark Mr. Doctor*) all ſuch paſſages in it, as might 'give any ſcandal or offence to the Popiſh party: in the Le-'tany (*you ſay*) the Pope and his deteſtable enormity were 'expunged, as giving offence: and in the delivery of the 'Sacrament, though by *Calvins* means (*as you ſay*) ſome Re-'formation had been made in the ſecond Liturgy in King
Note. '*Edwards* time, now it is returned back into the firſt form: 'and beſides (*you ſay*) a whole Rubrick was expunged as not
Note. 'favouring (*the figment*) of Tranſubſtantiation, and not only 'ſo, but there was made alteration in the Bread of the Sacra-'ment in Altars, and the ſtanding of them, in geſtures, veſt-

'ments,

'ments, muſick and what not? by which compliances (*with* 'Rome *your plain dealing is commendable*) the book was made 'ſo paſſable (*you ſay*, p. 111.) amongſt the Papiſts, that they 'repaired to our Pariſh Churches without ſcruple. Note.

'And to give us a more full account of the State of Religion 'in theſe times: you tell us, *p.* 172. *part* 2. Such a well tem-'pered piety did at that time appear in the Devotions of the 'Church of *England*, that generally the Engliſh Papiſts ſtill Note. 'reſorted to them: moreover you tell us, *p.* 131. that 'Queen *Elizabeth* doing all this in the form and faſhion of 'our devotions, did ſo far ſatisfie the Pope then being, that 'he ſhewed himſelf willing to confirm all by his Papal power, Note. 'and that *Parpalio* was inſtructed to offer in the name of his 'Holineſs, that the Engliſh Liturgy ſhould be confirmed.

'And now you triumph again, *p.* 173. *part* 2. as if the 'matter were paſt all doubt; telling us, Thus we have ſeen 'the publick Liturgy confirmed in Parliament, with divers 'penalties on all thoſe who either did reproach it, or neglect 'to uſe it, or willfully withdrew their attendance from it.

'But pray you Sir, look back to what you ſay of this Par-'liament which confirmed the Liturgy, *p.* 107. there wanted Note. 'not (*ſay you*) ſome rough and furious ſpirits in the houſe of 'Commons, who eagerly oppoſed all propoſitions which 'ſeemed to tend unto the prejudice of the Church of *Rome*, 'of which number, none ſo violent as *Story* Doctor of the 'Laws, and a great inſtrument of *Bonners* butcheries; others 'there were (*ſay you*) and doubtleſs many others alſo in the Note. 'houſe of Commons, who had as great a zeal as he to the 'Papal intereſt.

Thus, Mr. Doctor, we have travailed over your Hiſtory, and have pickt up and laid together, the ſeveral pieces of this goodly building, as you call it, that you and others may have the full proſpect of it at once, and for the integrity of this action in theſe quotations, we appeal to the great ſearch-er of hearts.

And now, Sir, would you have the world ſatisfied in ſuch a Reformation? Can the conſcience of a Proteſtant comfort-ably repoſe it ſelf on ſuch a foundation as you have here laid? We gladly embrace the reformation of Doctrine contained in the

the book of Articles, becauſe we ſee (bleſſed be God) they have a clear and full authority from the Holy Scriptures: but, Sir, you have dealt very deceitfully with your readers in your Hiſtory, in jumbling Doctrine, Diſcipline, and Worſhip together: as if, becauſe there was a Reformation in Doctrine, and that grounded upon the Word of God, there muſt alſo be a Reformation in the reſt too (which was little or not at all) and that grounded upon the Word alſo; this deceit runs through your book: you tell us ever and anon of a Reformation according to the Word of God and the Primitive practice: but in all your book there are but three inſtances of the conformity of the Reformation to the rule of the Sacred Scriptures, and they are only in point of Doctrine, and not in Diſcipline or Worſhip.

'The firſt inſtance is *p.* 49. of your Hiſtory of *Edward* the 'ſixth, where having mentioned an Act of Parliament, de-'claring, that it is according to Scripture, that the Sacrament 'be adminiſtred to all Chriſtian people under both the kinds 'of Bread and Wine: you ſpend a great many lines borrowed 'out of Biſhop *Jewel*, to prove that this Declaration of Par-'liament and the words by which it was enacted, do every 'way agree with Chriſts inſtitution: *no Proteſtant, not* John Calvin *your great eyeſore, will deny you this.*

The ſecond inſtance is *p.* 66. where you mention the Popiſh exceptions againſt the Act confirming the Common Prayer not to be upon any other account, but becauſe it was in the vulgar tongue, and then you run out into a large diſcourſe to prove that prayer ought to be made in a tongue underſtood of the common people; the like you do *p.* 157. *part* 2. *Calvin and* Cartwright *that firebrand, as you call him, will conform Mr. Doctor to this Reformation.*

The third inſtance is *p.* 67. where you take notice of an Act for advancing the work of Reformation, which took away all Laws forbidding Miniſters marriage, in allowance whereof you ſpend many lines: in this Mr. Doctor the *Calvinian* and *Zwinglian* faction concur with you.

Theſe are all the Preſidents of Scripture or Primitive practice you alledge in your whole book for the Reformation of the Church, and in matters of this nature ſo evident and clear

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out of the word of God; amongſt all the *Zuinglian* Goſpellers as you call them, you ſhall not have one diſſenter, or Nonformiſt.

And becauſe you mention a memorable challenge publiſhled by Biſhop *Jewel* againſt the Romiſh Clergy, who injuriouſly you ſay, pag. 129. part. 2. upbraided the Church of *England* with the imputation of Novelty, and charged it with teaching ſuch opinions, as were not to be found before *Luthers* time; the *Calvinian* and *Zuinglian* faction which you ſo blot with your learned pen will willingly be his ſeconds in this challenge.

Nay, Sir, the *Zuinglian* Goſpellers do renew this Challenge againſt the ſacred Hierarchy, (as you *call* it) in the ſame terms as you deliver the ſtout and gallant challenge of that Learned Prelate *Jewel*, againſt the Romiſh Clergy.

The *Zuinglian* Goſpellers challenge,

If any learned man of our Adverſaries be able to bring one ſufficient ſentence out of the holy Scripture, or any one example of any Biſhop, Miniſter, or Martyr, either in the time of King Edward *the ſixth, viz.* Cranmer, Latimer, Ridley, Hooper, Farrar, Philpot, Bradford, Taylor, *or any other, or in the times of Queen* Elizabeth *out of Reverend* Jewel, *who do directly and* ex profeſſo *plead for, and commend the preſent Liturgie in the frame of it, or that Epiſcopacy is* Jure divino, *or for Adoration toward the Altar, Bowing at the name of Jeſus, ſigning with the ſign of the Croſs, wearing of Caps, and Surplices, kneeling at the Sacrament, or for the exerciſe of Church power by lay-Chancellors; if you, Reverend Sir, or any other be able to produce any ſuch authority or example, contending as you do profeſſedly for theſe things, the* Zuinglian *Goſpellers will be then content to yield and ſubſcribe.* Theſe are the things M. Doctor, which adminiſter trouble to the Church of God at this day. Satisfie but our conſciences, that theſe things, ought to be continued in the Church, & we have done: We beſeech you read this paſſage of Reverend *Jewel* in a Sermon preached by him in St. *Maries* in *Oxford*, it is in the beginning of the Book, called his Defence of the Apology, pag. 6. 'This only, 'ſaith he, will I ſpeak, and that in a word, They which brought 'in Tranſubſtantiation, Maſſes, calling upon Saints, ſole life, Pur-

'tory, Images, Vows, trifles, follies, bables into the Church
'of God, have delivered new things, and which the Scri-
'ptures never heard of, whatsoever they Crie or Crake, they
'bring not a jot out of the Word of God. And these, as I
'have said, are the things wherewith the Church of God is
'disquieted at this day: upon these lieth the watch, and ward
'of the Church. These they honour instead of the Scri-
'ptures, and force them on the people instead of the word of
'God, upon these men suppose their salvation and the summ of
'Religion to be grounded. And that which is much more
'grievous, notwithstanding at this present by the great good-
'nes of God, religion is restored (note Mr. Doctor) almost
'(not to the lustre you Mr. Doctor imagine) to her former
'dignity and light, yet (poor and pitifull souls!) they set great
'store by these things, they to them again, and teach them
'(do you see, Mr. Doctor) as though without them the Church
'could not be in safety. O if the Word of God might be
'heard among so many clamours, and in so great a Hurly burly;
'if we would suffer God himself to sit as Judge in his own
'case, the matter would be passed over with les tumult a great
'deal, and more easily might we agree about the whole mat-
'ter. Wherefore if all the worship of God, all godlines, all
'religion be to be sought out of the word of God: if the institu-
'tions of men have miserably perverted all things in all times;
'let us my Brethren (*beware Doctor*) unto whom the office of
'teaching is allotted. Consider how dangerous a thing it is to
'speak more: and let all who will be, and will have themselves
'accounted to be Christians, remember how dangerous a
'thing it is to believe more.

'You say, Mr. Doctor, pag. 130, 131. Reverend *Jewel* in
'his learned writings, is a magazin of all sorts of learning, and
'that all our Controversors have, since he wrote, furnisht
'themselves with Arguments and authorities from him.

If you have been so well acquainted with his writings as you pretend to in your history, you would not have presented the Churches reformation to be so glorious and splendid as you have done, and would have pitcht it on a better bottom, then the authority of two acts of Parliaments, the members whereof you have rendred in your history to be too much swayed

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in their votings and actings by worldly Popiſh and politick reſpects.

We do highly reverence the memory of our firſt Reformers, but is it meet to Idolize them? why ſhould not the Parliaments of ſucceeding times do the work of the Lords houſe according to the light and temper of their generation, as well as they did in theirs? and why ſhould not the preſent Biſhops, who (according to the character of his moſt Excellent Majeſty our Gracious Soveraign) are known to be men of great ſufficiency for Learning, prompt them and put them on ſuch a work? Is it not a diſhonour to the Church of *England*, after ſo many years ſtanding to be fed with the diſh and ſpoon, and ſuck-bottle, provided for her infancy?

And muſt it be ſtill with us in matters Eccleſiaſtical, as *Spain* would have it to be in Civils, to be wards to the Church of *Rome*, that we may not eſpouſe a thorough-Reformation, for fear of the Popes curſe, and the *Spaniards* rage?

For this (Mr. Doctor all along your hiſtory) was the compaſs our firſt Pilots ſteered by, pag. 58. part. 1. and in pag. 103. part. 2. 'You ſay Queen *Elizabeth* reſolved to proceed to a 'Reformation as the times ſhould ſerve: ſo alſo pag. 116.

Do you not tell us, pag. 12, 13. 'That though the Letters 'written by Prince *Edward* to his father, may be uſed as good 'evidences of his great proficiency with reference to the times 'in which he lived; Yet in our days, in which either the wits 'of men are ſooner ripe, or the method of teaching more ex-'act and facile, they would be found to contain nothing which 'is more then ordinary? And ſpeaking of Doctor *Ridley* one 'of the greateſt of them, pag. 53. you ſay, he was a man of 'great learning as the times then were.

And ſhall our ripe witted times, and more exact methods every way, bow down to their dull forms and paterns? Our heavenly Maſter (the only Arch-biſhop of our ſouls) had intruſted them with two talents, and they (take it ſo) traded faithfully, and gained other two talents: and ſhall not we, who have five talents committed to us, labour to be faithfull in a like proportion?

We have juſtly ſeparated from the Church of *Rome*, and have departed from her, becauſe ſhe hath departed from the

Word of God: what ſhe had remaining according to the Scriptures in doctrine or worſhip, the Proteſtant Churches have retained, and embraced, not becauſe it was reſerved by her, but becauſe they ſaw it founded on the Word of God. And (Mr. Doctor) *England* hath been numbred among the Proteſtant Churches, and your title page tells of a hiſtory of the Reformation of the Church of *England*: a Reformation of what, but of the Idolatries, Errors, Hereſies, Superſtitions, and Corruptions (it ſhould be ſo) which the pride, avarice, ambition of many of the blind Ring-leaders in the Romiſh Clergy had brought into it? There are yet ſuch things remaining in the worſhip and appendents to it in the Church of *England* (for with the doctrine we meddle not, the blood of the Martyrs ſhed in the defence of it alone by the Word of God, hath waſhed away the Romiſh filth caſt into it) which are viſibly ſeen, and practiſed in the Romiſh Churches. We have before named them, but that you may know where our ſhoe wrings us, and what are our juſt ſcruples; We tell you again, that the Engliſh Liturgy is *tantum non* the Romiſh Maſs. Do not you tell us, 'pag. 76. that King *Edward* tells his Popiſh Rebells, It is in-'deed ſaith he, ſomewhat altered, and pag. 66. That the Tranſ-'lation of the Maſs (which uſed to be ſerved up in Latine) into 'Engliſh, was the cauſe why the Romiſh party were offended Note. 'with the Act confirming the Common-prayer book.

We ſay alſo, The *Jus divinum* of Epiſcopacy, *i. e.* Prelacy, Bowing toward the Altar, Bowing at the name of Jeſus, ſigning with the ſign of the Croſs, holy Veſtments, Kneeling at the Sacrament, theſe are found moſt evidently in the tents of Popery.

How come they then to be found in the Proteſtant Church of *England*? Hath ſhe received them from Scripture? Where is any thing there that gives the leaſt ſhadow? Shew us, good Dr. And therefore theſe are ſome dreggs of that diſeaſe, and ſome reliques of thoſe abominations which *England* was overwhelmed with in the times of Papacy; which through a ſtrong Zeal to theſe in ſome, State-policy in others, and a fear of giving offence to the Romiſh party at home and abroad in others of our State and Church Phyſicians, have not to this day

day been purged out, but ſuffered to remain.

Objection. Concio Synod. pag. 29.

But you will ſay, it may be, Mr. Doctor, that the Apoſtles rule, Let all things be done decently and in order, will warrant all theſe things (tending to decency and good order.)

Solution. 1 Cor. 14 40. explained.

This is a rule of Natures teaching, for the Apoſtle tells the *Corinthians* to whom he ſpake, 1 *Cor.* 11. 13, 14. Jugde in your ſelves, Is it comely that a woman pray unto God uncovered? doth not nature it ſelf teach you, that if a man have long Hair, it is a ſhame unto him? And in chap. 14. of the ſame Epiſtle, where theſe words are, ver. 40. he taxeth ſome for over-priding themſelves in their gifts, not aiming at the Edification of the Church, ver. 5. and ſaith he, *ver.* 23. If the whole Church be come together in ſome place, and all ſpeak with tongues, and there come in ſome that are unlearned, or unbelievers, will not they ſay, that ye are mad? And in ver. 29, 30. That the Prophets ſhould ſpeak but one at a time, and the reſt ſhould hold their peace, while any one ſpeaketh. And in ver. 34, 35. he gives order, That women ſhould not ſpeak in the Church, and ſaith, It is a ſhame (that is, it is not decent, as the ſpeaking of many at once, was not orderly) for women to ſpeak in the Church. And then he concludes with a general rule founded in nature, Let all things be done decently and in order, ver. 40. What is here (Mr. Doctor) to warrant any ſuch things as are before mentioned, which neither nature nor reaſon direct to, but are taken up by the will and pleaſure of men, and receive their legitimacy, not by any connaturalneſs to the worſhip of God, but by forinſecall Canons and Conſtitutions? Let us put the caſe thus, Mr. Doctor.

Suppoſe you, or ſome of the Prebends of *Weſtminſter* ſhould forſake your Cloyſter, and go down into the Countrey, to ſome one of your Parſonages, and coming among an ignorant and unlearned people, ſhould officiate the Liturgy after the Roman order, and ſo turn the Common-Prayer into the Maſs again; Or ſuppoſe you ſhould preach to them in Hebrew, Greek, or Latine, which they underſtand not: or ſuppoſe, while you are preaching in the Abbey, another of your fellow-Prebends, puffed up with his knowledge and gifts,

ſhould at the ſame time take upon him to ſtand up and ſpeak together with you; Or that women ſhould uſurp authority to ſpeak, or teach, thinking they can ſpeak more to the edification of the people, then you or any of your Brethren: in theſe caſes this rule of the Apoſtle is to be preſt and obſerved, Let all things be done decently and in order; for to remedy ſuch unnaturall diſorders and confuſions, the Apoſtle left it; and your *Zuinglian* Goſpellers are as much as your ſelf for this decency in the church.

Object. But you will reply, Mr. Doctor, Theſe things, though they be indifferent, yet the Church having judged them meet and expedient to be uſed in the worſhip of God, it becomes every man to obſerve them, though they have not any expreſs warrant in the Word; there is nothing in the Word againſt them, and there is an expreſs command to obey the laws and conſtitutions of our Superiors, and therefore obedience is due, though not for the things themſelves, yet for the Authorities ſake enjoyning them.

Dr. *Pierce* his *Concio Synodica*, *pag.* 37.

Sol. In anſwer to this weighty objection, we ſhall propoſe theſe Queries,

1. Whether the talent of Authority be faithfully and rightly laid out and improved in making that neceſſary, which God in his Word hath in ſilence paſt by, and ſo left indifferent? We do not diſlike Dr. *Pierce* his *Scala of Obedience* mentioned pag 33. of his *Synodica Concio, à Synodo ad Regem à Rege ſtatim ad Deum*: that we muſt proceed in the path of our obedience from the Convocation to the King, from the King immediately to God: we are very well pleaſed with this order (though the Doctor would have it otherwiſe, pag. 39.) We know, God hath tied every ſoul to be ſubject unto the higher powers, *Rom.* 13. 1. and God requires the higher powers to be ſubject unto himſelf, *Deut.* 17. 18, 19, 20.

2. Whether by parity of reaſon, Authority may free us, where God hath bound us, as bind us to obſerve ſuch things where

3. God hath left us free? Whether if Authority judge it meet to bind us to indifferents, ſuch things be to be enjoyned, which adminiſter offence to the Reformed Churches abroad, and to many good men at home, and link us in a conformity to that Church, from which in many other things we have ſeparated.

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We ſhall take a little liberty to debate upon this laſt Querie, waving at preſent the two former. We ſhall ſpeak firſt to the firſt branch.

Firſt therefore, we ſay, that the things before mentioned, Liturgy, Veſtments, *&c.* have been an offence to the Reformed Churches abroad. You tell us, pag. 79. part. 1. 'That '*Bucer* (who was ſent for over to be *Regius Profeſſor* in '*Cambridge*) was not well ſatisfied in ſome particular branches 'of the Liturgy: you tell us, he had given an account to '*Calvin* of the Engliſh Liturgy, deſiring a Letter from him 'to the Lord Protector, which you ſay, pag. 80. proved the 'occaſion of much trouble to the Church, and Orders of it.

'In this Letter, you ſay, *Calvin* approving well enough of 'ſet forms of Prayer, deſcends particularly to the Engliſh Li-'turgy, and makes it his advice (*it is wholſome counſel Mr. Doctor, and for this alone, your raſh pen flings ſo much ſcorn on* 'that learned and bleſſed man) that all theſe Ceremonies ſhould 'be abrogated, that he ſhould go forwards to reform the 'Church without fear, (*but not, as you ſay, without wit*) with-'out regard of peace at home, or correſpondency abroad, ſuch 'conſiderations being to be had in Civil matters, but not in 'matters of the Church, wherein (*as you quote his own words* '*in Latine in your Margin*) not any thing is to be exacted 'which is not warranted by the Word (*doth not* Jewel *ſay ſo?*) 'and in the managing whereof there is not any thing more di-'ſtaſtefull in the eyes of God then worldly wiſdom, either in 'moderating, cutting off, or going backwards, but meerly as 'we are directed by his will revealed. You tell us in the ſame 'page, he toucheth on the Book of Homilies, permits them very 'faintly for a ſeaſon, (*you ſay*) but by no means allows of them 'for a long continuance, or to be looked on as a rule of the 'Churches, or conſtantly to ſerve for the inſtruction of the people. Would you have it ſo, Mr. Doctor? The Church and people of God are then little beholding to you: The Churches rule is the Word of God, and the people of God have found far better helps for their inſtruction by painfull and able Preachers (and hope it ſhall be ſo ſtill) then the reading of a Homily by a ſimple non-preaching Curate.

You add concerning *Calvin*, pag. 80. That he muſt needs trouble

trouble the Protector about the Ceremonies, that he writes to him (you quote his own words in the Margin) to this effect, 'you say, That the Papists would grow insolenter every day 'then other, unless the differences were composed about the 'Ceremonies: But how, say you? not by reducing the oppo-'nents to conformity (*which it seems you would have*) but by 'encouraging them rather in their opposition, and that he 'solicited the Protector in behalf of *Hooper*, who was then 'fallen into some trouble about the Ceremonies.

Do not you see, Mr. Doctor, that these Ceremonies have ever been the occasion of trouble.

'You tell us next of *Peter Martyr*, a great and eminent 'Divine (as you report him) pag. 97. part. 1. yet pag. 92. 'you tell us, That Caps and Surplices were utterly opposed by 'him, That he thinks it (you quote his own words in your 'Margin) most expedient to the good of the Church that 'they and all others of that kind should be taken away. And 'he gives (you say this reason for it) That where such Ce-'remonies were so stifly contended for, which were not war-'ranted and supported by the Word of God, there common-'monly men (*lay your hand upon your heart, Doctor*) were 'less solicitous of the substance of religion, then they were of 'the circumstances of it; and you say, he tells of himself in 'one of his Epistles, that he had never used the Surplice when 'he lived in *Oxford*, though he were then a Canon of *Christs-'Church*, and frequently present in the Quire.

You tell us, pag. 107. part. 1. That *Calvin* desiring esteem here in *England* as well as in other places, writes to King *Edward* (after the Refomation had gone as far forward as ever it went) that many things were still amiss in *England*, which needed Reformation.

Thus (Sir) by your own confessions, Liturgy and Ceremonies have been an offence and trouble to the Reformed Churches abroad, *Martin Bucer*, *Peter Martyr*, and *Calvin* the glorious lights of these Churches, men of renown in the Church of God, have strugled and born witness against them. The last but not the least of which three worthies (for he is the chiefest of the three) Mr. *John Calvin* (then whom the Church of God since the time of the Apostles never had a more

more choice and happy inſtrument both for learning, piety, wiſdom, moderation and diligence) you and moſt of the ſacred Hierarchy, as you ſtile it, do ſtill decry and vilifie as *Joſephs* Brethren did him, becauſe he brings your evil report amongſt the Churches, and cries down your *Diana* (Liturgy and Ceremonies) as not warranted by the Word, and ſo not to be endured in the Church of God.

Never ſhall you or any man by all your ſtarcht Oratory, bring Mr. *Calvin* out of credit in the Churches of God, they have taſted ſuch a ſoul edifying and ſtrengthning ſweetneſs in his learned and happy labours, that you may aſſoon perſwade the Church of God that the Sun is dark, and Honey bitter, as that Mr. *Calvin* was not a heavenly ſpiritual holy man. But this is no new thing (Mr. Doctor) to hit men (deſirous to ſee the Church perfectly reformed) in the teeth with *Calvin* and *Zuinglius*, as if they were a couple of peſtilent fellows, of whom all men that loved themſelves or the Church had need to beware. How is your Hiſtory all along chequered with *Calvin*, *Zuinglius*, and the *Calvinian* and *Zuinglian* faction? as your betters (Mr. Doctor) will honour and have honoured theſe bleſſed men (for ſee what a teſtimony Biſhop *Jewel* gives of *Luther* and *Zuinglius* in page 360. 'of his defence, &c. ſaith he, *Martin Luther*, and *Hulderike* 'Zuinglius are moſt excellent men, even ſent of God to give 'light to the whole world) ſo worſe men then you (we are ſorry to ſee you tread ſo much in their ſteps) have laboured to make this the reproach of our chief Reformers, that they have been too much addicted unto *Calvin*. You may read a paſſage in Biſhop *Jewels* Preface to his defence or to the Reader, where in the tenth page are theſe words. He telleth 'the world, ſaith Biſhop *Jewel* (meaning *Harding*) Mr. *Jewel* 'is the open enemy of the Church, Mr. *Jewel* is the enemy of 'God, Mr. *Jewel* honoureth that Idol *Calvin*, more then Jeſus Chriſt, ſo that you ſee (Doctor) Biſhop *Jewel* had a very high if not too high an eſteem of *Calvin*, whoſe aſſiſtance in our reformation *Cranmer* rejected, and whom you have ſo cauſeleſly aſperſt.

Not only the reformed Churches abroad, but alſo many holy and learned men (who ſuffered Martyrdom in Queen

Maries time) have had a continual grudge againſt the Ceremonies, profeſt their diſlike of them, and ſuffered as Nonconformiſts in the time of King *Edward* the ſixth. And to make this evident, we will uſe no other proof, but your own hiſtory.

And if you pleaſe to compare the number of thoſe that were for the Ceremonies, with thoſe that were againſt them (though preferment and eaſe, Mr. Doctor, will never want numbers) we ſhall find (conſidering the bias of preferment) no great odds, between their numbers, as you have caſt up the account for us.

You cannot tell us certainly, who were the compilers of the Liturgy, for *page* 57. You ſay, you think they were ſuch as you there name, but *p.* 126. *p.* 2. Having occaſion to mention Queen *Elizabeths* Coronation, and wondring that the Biſhop of *Ely* ſhould refuſe to Crown her, having his firſt preferments from her Father; you ſay this Biſhop aſſiſted in the compoſing of the publick Liturgy, and appeared forward in the Reformation, but afterwards he was one of thoſe which were ſent to *Rome* to tender the ſubmiſſion of this Kingdom to the Pope then living; upon this ground he refuſed to Crown Queen *Elizabeth*; this was one whom you call *Thomas Goodwick*, *p.* 57. *p.* 1. Sure you will ſet him aſide, as not fit to be reckoned: and beſides him you reckon thirteen more, who (you think) compiled the Liturgy. And amongſt theſe you 'very often glory in *Cranmer* and *Ridley*, whom you call a 'learned, ſtout, and reſolute Prelate, *p.* 78. *p.* 1. but ſurely you have caſt a fly into this ointment of their great names, which doth very much defile and debaſe their reputation: 'when you tell us, *p.* 103. *p.* 1. That theſe two moved King 'Edward ſo importunately to licenſe, or at leaſt to connive 'at the exercice of the Romiſh Religion by the Princeſs *Mary*, 'that they forc't tears from him, whereupon, you ſay, with 'admiration they withdrew.

You beſtow no encomiums on any other in all your hiſtory of Kings *Edwards* time, but on theſe two, who were ſo ſtiffe in point of Ceremonies: theſe are your only ſticklers for them.

On the other ſide you ſay, *p.* 90. *p.* 1. *John Hooper* the de-

'ſigned

'ſigned Biſhop of *Gloceſter* (whom you commend for his 'conſtant Preaching, and learned writings, and note his hu-'mility, that the King beſtowed on him the Biſhoprick of '*Gloceſter* without his ſeeking) applying himſelf to the Arch-'Biſhop for his conſecration, deſires to be forborn in ſome 'Ceremonies at his hands, and to be diſpenſed with for the 'oath of Canonical obedience to his Metropolitan. *Cranmer* 'and *Ridley* would, you ſay, by no means yield. And the 'King being moved by the Earl of *Warwick*, wrote to the 'Archbiſhop (which Letter you mention, *p.* 91. *p.* 1.) in 'favour of *Hooper*: notwithſtanding this gracious Letter, 'you ſay, the two Biſhops would not obey the King: but '*Hooper* perſiſting in his obſtinacy and willfull humour (as you 'term it) was for his diſobedience and contempt committed 'priſoner.

Here you ſee a good man, and a deſigned Biſhop, boggle at the Ceremonies, and chooſing a priſon before conformity; he could not ſwallow theſe gnats, though lapt up in ſo great honour and preferments.

And when *Ridley* and he came together to the ſtake in the times of Queen *Mary*, did *Hooper* or *Ridley* then ſigh out a recantation: *Hooper* for his indiſcreet obſtinacy, or *Ridley* for his unchriſtian and unbrotherly rigor? look on what you ſay (Mr. Doctor) on this occaſion, you tell us *page* 51. in the 'hiſtory of Queen *Mary*, that *Hooper* and *Ridley* being both priſoners (*you ſee, Mr. Doctor, what dealing both Conformiſts and Non-conformiſts receive at the hands of* Rome, *if we think to charm her with ſome fond compliances, we are miſtaken*) the 'Controverſie concerning the Epiſcopal habit which *Hooper* 'refuſed, reviv'd in Biſhop *Ridley*'s thoughts, and he writes to 'him in theſe words as you ſay, *p.* 51. My dear Brother, for-'aſmuch as I underſtand by your books, that we throughly 'agree and wholly conſent together in thoſe things which are 'the grounds and ſubſtantial points of our Religion, againſt 'which the world ſo furiouſly rageth in theſe our daies, how-'ever in times paſt, in certain by-matters and Circumſtances 'of Religion, your wiſdom and my ſimplicity (I muſt confeſs) Note. 'have a little jarred, each of us following ——

Do not you perceive (Sir) how his conſcience prickt him

for his overhaſty violence toward his tender Brother, doth not he ſhame himſelf for his folly in preſſing ſo hard upon the conſcience of his Brother in ſuch by-matters (which *Jewel* calls bables, follies, trifles) commending his wiſdom (which you brand with obſtinacy and a willfull humour) for his generous fortitude in contending againſt them, even to the loſs of his pretious liberty.

As ſtout and reſolute a Prelate as he was, yet his courage comes down, he dares not look death in the face, till he had waſht away the ſtain and guilt of that unchriſtian action by a humble and penitent confeſſion of the folly of it. The wind of perſecution, and the apprehenſions of death made a ſtrange alteration in his thoughts; the duſt and cobwebs of his Prelatical dignity and glory, were now blown over, and he ſenſibly perceives a good conſcience (holding faſt the truth and ſtanding ſtedfaſt in the liberty of the Goſpel) to be a more deſireable portion then the Biſhoprick of *London*.

Verily (Mr. Doctor) it is a bad cauſe which doth not anſwer for it ſelf; when death knocks at the door, the hot conteſts which you and others ſweat in for theſe by-matters of Ceremonies, are not like you ſee to contribute any thing to your comfort and joy in the evil day.

You are yet warm in your Cloyſter, lined with manifold favours, your zeal for the Church cannot want its recompence; but ſir, it is good to remember your latter end, you know not, but that your conſcience may be then awakened, and read over this hiſtory you have written, and pinch you for the Errata's of your zeal and charity againſt your poor Brethren: we are confident, that much of that you have laid into the foundation of the Reformation of the Church of *England* (though you and others judge it gold, ſilver, pretious ſtones) will be found wood, hay and ſtubble, when he appeareth, who is like a refiners fire.

There is one very naughty paſſage in your book, pag. 38. part 1. utterly unbecoming the mouth of a Chriſtian, much leſs a Doctor of Divinity, where you are not aſhamed to ſay, 'That becauſe in the twenty fourth Injunction in King *Ed-*'*wards* time, that upon Holy and Feſtival dayes, it 'ſhall be lawful for men to labour in harveſt, you extend this 'liberty,

'liberty, as well to the Lords day, as the Annual Feſtivals, and 'then you quote an Act of Parliament, to authorize this li-'berty, and ſay that by that Act, any man, either in harveſt, or 'or at any other times in the year (when neceſſity ſhall ſo 'require, *who will not pretend neceſſity*) may labour, ride, 'fiſh, or work any kind of work at their pleaſure upon the 'Lords day. And you tell us what was done at Court on that 'day.

Sir, we are confident that the intention of that Act did not reach to allow ſo groſs a prophanation of the Lords day; and you that are ſo verſed in Acts of Parliament, (for they are the only ſphere wherein Liturgy and Ceremonies move) cannot you find an Act of Parliament reſtraining this abuſe? If you cannot (which we know you may) it had been the duty of a Proteſtant Reformed Doctor of Divinity, to have diſcovered the evil of ſuch abuſes, and to have laboured with all your might, that ſuch an Act may paſs.

Oh Sir, muſt Jeſus Chriſt our Lord, have no preheminence above our Lady? and muſt *John Baptiſt* be lifted up to an equality with him, whoſe ſhoe-latchet he confeſſed he was not worthy to unlooſe?

What! have *Peter*, and *Paul*, and *Philip*, and *Jacob* done as much for us as Jeſus Chriſt? and where is the leaſt hint that one hour is to be ſet apart to their honour?

Muſt every paltry holy-day be ſet in equality of reputation with the Lords day, which Chriſt ſanctified by his reſurrection, (the accompliſhment of a far greater work then that of Creation) and his Apoſtles inſtituted by their conſtant ſolemn Aſſemblies upon it?

You ſay in page 38. part 1. in the latter times, the Lords day began to be advanced into the reputation of the Jewiſh Sabbath; If by latter times, you mean the Apoſtles times, it is true, for then it began; and when ever it began, why ſhould not Chriſtians be as zealous to advance the Lords day unto the higheſt pitch of reputation, that ever the Jewiſh Sabbath was in (abateing the Ceremonious rigor?) have not Chriſtians greater obligations, greater encouragements to glorifie God, and lift up his name, which is Holy, Holy, Holy?

Oh

Oh Mr. Doctor, the time paſt may ſuffice you for this folly. You need not have now told us, that men may do any thing at their pleaſure, if they ſay they have neceſſity, on the Lords day, and ſeek to eſtabliſh this miſchief by a Law. We would be loth to be in your coat in the day of the Lord, for your debaſing the Lords day, for the beſt preferment the Church of *England* can give us. We ſay to you, as Biſhop *Jewel* ſaid to *Harding*, *Arripe ſeveritatem Chriſtianam, & palinodiam cane.*

Well Sir, to go on with our reckoning, you have ſeen one Non-conformiſt, and *Ridley's* recantation for his Prelatical rigor, which amounts to another, and ſo he is to be taken off the file, and you have two leſs then you had. We ſhall paſs on with more ſpeed in the numbring up the reſt. You tell us, page 93. part 1. of one *Trins* a Deacon, who refuſed to wear the veſtments appointed to be worn: Of one Mr. *John Rogers* Prebend of Saint *Pauls*, and Divinity Reader of that Church, who could never be perſwaded to wear them: The like averſneſs (as you call it) you aſcribe unto Mr. *John Philpot*, Archdeacon of *Wincheſter*, who ſuffered in Queen *Maries* time. So that here you have *Hooper*, *Ridley* (when in his cold blood) *Trins*, *Rogers*, and *Philpot*, all diſguſting theſe Ceremonies. Many more there were, but theſe you have left upon record with your own pen.

To proceed to the times of Queen *Eliſabeth*, you have heard *Jewels* teſtimony in part, who was the glory of her Reign for learning, and you will ſee it more fully by and by. You tell us, page 120. part 2. that one *Whitehead* who had been Chaplain to *Anne Bollen* the Queens mother, was offered the Archbiſhoprick of *Canterbury*, but you ſay he refuſed it, becauſe he was more inclined to the Presbyterians, then the Epiſcopal form of Government.

And page 123. part 2. you ſay *Coverdall* waved the acceptation of the Biſhoprick of *Oxon*, or any other then vacant, out of a diſaffection to the Habit of that Order.

And page 124. part 2. you ſay, *Alexander Nowell* Dean of Saint *Pauls*, Preaching before Queen *Eliſabeth*, ſpake irreverently of the ſign of the Croſs, for which ſhe from her cloſet window immediately checked him, commanding him to retire from that ungodly digreſſion. And

And page 169. part 2. you tell us that Father *John Fox* the Martyrologiſt, being called on to ſubſcribe, appeared before the Biſhop with the New Teſtament in Greek, To this, ſaid he, I will ſubſcribe, and if this will not ſerve, take my Prebend of *Salisbury*, the only preferment I hold in the Church of *England*, and much good may it do you.

You tell us of *Sampſon* Dean of *Chriſt-Church*, who was deprived, you ſay, pag. 164. part 2. for refuſing to wear the Habit belonging to his place. You tell us alſo of one *Hardiman* page 115. part 2. a Prebend of *Weſtminſter* deprived alſo, for throwing down the Altar, and defacing the veſtments. And in the ſame page you ſay, both the Profeſſors of divinity in the two Univerſites, and *Whitington* Dean of *Durham* were Non-conformiſts.

Theſe inſtances are your own, and ſo you have no reaſon to except againſt them. We have not wronged you (*as far as we know*) in a ſyllable, and now, Sir, we leave it to you to judge, Whether the point of conformity to ſuch Ceremonies, (which have been a continual occaſion of offence to the Reformed Churches, both at home and abroad) be ſtill to be preſſed with accuſtomed rigor?

A ſecond branch of the third Querie was, Whether ſuch Ceremonies which link us in a conformity with that Church, from which in many other things we have juſtly ſeparated, be to be continued and enjoyned? We ſay, that the Church of *England* having renounced Communion with the Church of *Rome*, in all material points of Doctrine, ought in point of Prudence and Conſcience, to reject conformity with her in Worſhip and Diſcipline; for the ſame reaſon which moved us to depart from her doctrinal corruptions, binds us to leave her to her ſelf in the ſuperſtitions of her worſhip and diſcipline. The reaſon, why we reject Communion with the Church of *Rome*, is for that the Popes Supremacy, Infallibility, Tranſubſtantiation, Merit of good works, Invocation of Saints, Purgatorie, Latine Service, Worſhipping of Images, half Communion, and ſuch like, which are the Pillars of the Romiſh Fabrick, cannot be proved and made good out of the Word of God. And is not this reaſon of like force againſt the Ceremonies of that Church yet in uſe among us? Is there a

ſcriptum

ſcriptum eſt for one of them, without which authority, the Devil the father of lies, pretends not to be believed and adored.

Though Doctor *Pierce* in his *Synod. concio*, *p.* 44. be pleaſed to lay the maintenance of the Miniſtry, Infant Baptiſm, the Sanctification of the Sabbath, yea the Perſonalities of the Godhead, in an even levell of authority, with the Orders of the Church about Liturgy and Ceremonies, as if the one as well as the other, muſt depend on his *Traditionis fulcimentum*, his ſhore of Tradition, and would all otherwiſe fall to the ground: Yet we can by no means give way to this Traditional unſcriptural aſſertion; if he will pleaſe to produce but one Text of Scripture, as fairly concluding for Service-Book and Ceremonies, as have been and can be produced in great numbers for thoſe four things, we will never put him to the trouble of a hard word more; and we ſhall be as ambitious to advance the reputation of the Ceremonies, as well as of the Sabbath.

You may poſſibly ſay, theſe Ceremonies are ſmall matters, far from the foundation, and if men had not more of humour and will in them, then reaſon or conſcience, they might down with them well onough.

We might reply, that any action (eſpecially converſant about the worſhip of God) not undertaken in faith, is ſin; and faith hath no ground to ſtand upon, but Divine Authority.

But we refer you to Biſhop *Jewel*, in the 11. page of a Sermon of his preached upon this Text, *Joſhua* 6. Now *Jericho* was ſhut up, *&c.* which is bound up in the ſame Book of his defence, in the end of it.

'*Joſhua* (ſaith that learned Biſhop) ſuffered nothing to 'ſtand, he burnt all together; he left nothing remaining, were 'it never ſo little —— In Religion, no part is to be called lit-'tle, a hair is but little, yet it hath a ſhadow, in the body a little 'diſquiet is often-times cauſe of death: The Ciniphes are but 'little, yet are they reckoned among the great plagues of 'God. —— *Paul* ſaith, a little leaven leaveneth the whole 'lump. I ſpeak not this, becauſe I think nothing at all may be left to any ſpecial purpoſe. For even in *Jericho*, where

'was

'was made a general deſtruction, God himſelf commanded
'that all ſilver, and gold, and veſſels of braſs and iron ſhould
'be ſaved, and brought into the Lords Treaſury. Howbeit,
'the things that may be reſerved, muſt not be duſt or chaff,
'or hay, or ſtubble, but gold, and ſilver, and iron, I mean,
'they may not be things meet to furniſh (*do you ſee Doctor*)
'and maintain ſuperſtition. And if you will know what he
accounts ſuperſtition, he tells you in his Reply unto *Hardings*
Anſwer, page 310. in the ninth Article of the Canopie,
'*Moſes*, ſaith he, was commanded to make the Tabernacle,
'neither durſt *Moſes* or his work-men add or diminiſh, to do
'any thing more or leſs, otherwiſe then God had appointed
'him. *Solomon* built the Temple, but he followed not there-
'in any part of his own fancy, but only that ſelf-ſame plat
'and proportion that God had given to his father, for ſo ſaith
'*David*, 1 *Chron.* 28. Here mark (good Chriſtian Reader,
'*ſaith he*) in theſe examples God hath bridled our devotion,
'and hath taught us to worſhip him, not in ſuch ſort as may
'ſeem good in our eyes, but only as he hath commanded us.
'Yet Mr. *Harding* by his cunning, would make uſe of theſe
'examples to prove, that we may honour God in ſuch ſort, as
'we of our ſelves can beſt deviſe. This was (ſaith this learned
'Biſhop) evermore the very root of all ſuperſtition.

Therefore Mr. Doctor, I wiſh you would learn of that antient worthy Father *Chryſoſtom*, as *Jewel* quotes him, page 280. in his Defenſe. '*Diſcamus Chriſtum ex ipſius voluntate*
'*honorare*: *Nam qui honoratur, eo maximè honore lætatur*,
'*quem ipſe vult, non quem nos optamus.* And becauſe you ſee
'*Chryſoſtom* cited, give us leave to paſs an obſervation upon
'one paſſage you let fall, in page 123 part 2. you are there ad-
'miring the beauty of the face of the Church of *England*,
'and this is one part of her comelineſs, that the Prieſts as you
'call them, executed not any divine Office but in their Sur-
'plice, a veſtment ſet apart for Religious Services, you ſay
'in the Primitive times, as may be gathered, you ſay, from
'*Chryſoſtom* for the Eaſtern Churches, and from Saint *Hierom*
'for the Weſtern. But Sir, what if this veſtment come not
from the Primitive times, but from the uſages of the Heathen.
Then either *Chryſoſtom* and *Hierom* were miſtaken in ſaying

ſo, or you have abuſed their names, in fathering an heathenish vanity on them, and the Primitive times.

Pray you, hear the Right Learned *Jewel*, page 281. of his Defenſe. 'Neither, ſaith he to *Harding*, may ye juſtly and 'truly ſay (*take heed of lying, Doctor*) you have received 'none of your orders and uſages from the Heathen. *Nicolaus Leonicenus* ſaith, *Iſidis ſacerdotes in Ægypto utebantur lineis veſtibus, & ſemper erant detonſo capillo, quod etiam per manus traditum ad noſtra uſque tempora perveniſſe videtur, ſiquidem ii qui apud nos divino cultui & ſacris Altaribus præſident, barbam comamque nutrire prohibentur & in ſacris utuntur lineis amictibus*: The Prieſts of the goddeſs *Iſis* in 'Ægypt, uſed to wear linnen Surplices (*rub your eyes, Doctor*) 'and evermore had their head ſhaven, which thing ſeemeth to 'have been derived from them, unto our time from hand to 'hand; for they that among us miniſter Gods ſervice, and ſerve 'the holy Altars, are forbidden to ſuffer the hair of their head 'or beard to grow, and in their divine Service they uſe linnen 'garments.

And Sir, to draw to a concluſion in this argument, we ſay it is unlawful for the Church of *England* to retain, either in Doctrine, Worſhip, or Diſcipline, any Conformity to the Church of *Rome*.

And becauſe we know this will hardly go down with you, by any reaſons we can lay before you: We ſhall commend it to you under the credit of your Right Learned Prelate *Jewel*, pleaſe you to peruſe page 325, 326. of his Defence.

'The learned and godly men, at whoſe perſons it pleaſeth 'you ſo rudely to ſcoff, (*ſaith* Jewel *to* Harding, *Mr. Doctor*, 'Harding *uſed to ſcoff at* Calvin *and* Zuinglius, *and to upbraid* 'Jewel *with them*) that refuſe either to go in your apparel, 'or otherwiſe to ſhew themſelves (*note Sir*) like unto you; 'have age ſufficient, and can anſwer for themſelves. Notwithſtanding thus much I may ſay in their behalf: Neither do 'they commend any manner of apparel as holy, nor do 'they condemn any apparel as unholy—— They ſay not 'therefore, that the apparel is either holy or unholy, 'but they may truly ſay, the ſame apparel on your part hath 'been fouly abuſed to filthy purpoſes. They may juſtly ſay,

'they

'they would not gladly in any appearance (*good Doctor, note this*) ſhew themſelves like unto them, that have ſo untruly 'and ſo long deceived the world. And herein they are not 'without ſundrie Authorities, and examples of the godly 'Fathers. Saint *Auguſtine* ſaith, his mother left bringing of 'Wine and Cakes to the Church, but only for that ſhe was 'warned, it was a reſemblance of the ſuperſtition of the 'Heathens, and ſo ſhe left it. Saint *Gregory* ſpeaking of the 'three ſprinklings or dippings into the holy Font, ſaith thus, '*In unâ fide nihil officit conſuetudo Eccleſia diverſa; Tamen 'quod Hæretici id fecerint, negant idem eſſe à Catholicis faciendum*: The faith being one (*but it is not ſo between us and 'Rome*) the diverſity of cuſtoms hurteth nothing; yet for- 'aſmuch as Hereticks have thus done, they ſay the Catholicks 'may in no wiſe do the ſame.

'*Tertullian* reaſoneth vehemently, That a Chriſtian man 'ought not to go with a Laurel Garland upon his head, and 'that for none other reaſon, but only for that the Heathen 'uſed ſo to go. Whereupon *Beatus Rhenanus* giveth this note, '*Non ſolùm ab his temperandum fuit, quæ manifeſtam præ ſe 'ferrent impietatem, ſed etiam ab illis quæ poſſent indifferentia 'vocari, hoc eſt, quæ eſſent neque bona, neque mala. Partim* (pray 'mark Sir) *ne quiſquam infirmior ex Chriſtianis offenderetur, 'partim ne ethnici* (did not *Calvin* ſay the Papiſts would grow 'more inſolent) *in ſuis erroribus confirmarentur, dum rectius 'putant eſſe, quod etiam Chriſtianos obſervare vident*: It was 'meet for them to refrain, not only from ſuch things as have 'a manifeſt ſhew of wickedneſs, but alſo from ſuch things as 'might be called indifferent, that is to ſay, neither good nor 'ill: Partly, leſt any of the weaker Chriſtians ſhould be 'offended: Partly alſo, leſt the Heathens (we ſay Papiſts) 'ſhould be encouraged in their errors, thinking that thing, 'for that the Chriſtians themſelves do it, to be the better. You may read more to this purpoſe.

There is one particular which we know you will very much diſtaſte, and that is the Divine Right of Epiſcopacy; which we deny, and you with great confidence aſſert, page 51. part 1. for there mentioning one Act of Parliament, you ſay, 'The contrivers of that Act, did intend by degrees to weaken

'the authority of the Epiſcopal order, by forcing them from 'their ſtrong hold of Divine inſtitution.

We hope Sir, you will not aſſume ſo much upon you in the Divinity ſchool, wich is given to *Ariſtotle* in the Logick, that your *Dixit* muſt ſuffice us.

We might produce the unanſwered Treatiſe of Mr. *William Prinne* (a faſt friend to Monarchy, and as earneſt an Antagoniſt to your *Jus Divinum*) in his unbiſhoping of *Timothy* and *Titus*, to batter your ſtrong hold: but that learned and pious Gentleman, being a Lawyer, and alſo a ſufferer under your *Jus Divinum* is very low in your thoughts; and whatever comes to you in his name hath little credit with you, as being lookt upon to be either the fruit of his ignorance, or deſired revenge.

And therefore we ſhall oppoſe the judgment of a Biſhop; an Engliſh Biſhop, one whom you in your Hiſtory do very much extoll for his great learning, from whom you ſay all 'Controverſors have furniſht themſelves (being a Magazin of 'all ſorts of learning, page 131. part 2.) with arguments; it is Reverend *Jewel*: from this Magazin we will take ſome weapons and Artillery to aſſault and batter your ſtrong hold.

Sir, you are no ſtranger to the diſtinction of *Epiſcopus præſes*, and *Epiſcopus princeps*, the former we allow, as being for order and decency in the government of the Church: but *Epiſcopus princeps* (which is Prelacy and not Epiſcopacy) this as you contend for, ſo we to this, oppoſe the judgment of Biſhop *Jewel*.

Harding (page 196. of the Defence) pleading againſt the ſufficiency of the Scriptures, and for the credit of Traditions; among theſe Traditions he reckoneth the diſtinction of a Biſhop and a Prieſt, and ſaith, that they that denied this diſtinction between a Biſhop and a Prieſt were condemned of hereſie: in the Margin over againſt theſe words in the letter R. *Jewel* ſaith it is an untruth, that ever any were condemned for hereſie for denying this diſtinction of a Biſhop and a Prieſt, 'for if it were ſo ſaith he, both St. *Paul* and St. *Hierome*, and 'other good men are condemned of hereſie. Afterward page 202. of the Defence having taken notice and anſwered what

Harding

Harding had ſaid againſt the ſufficiency of the Scriptures and for Traditions: he comes at laſt to the forementioned words, and ſaith, But what meaneth Mr. *Harding* here to come in 'with the difference between Prieſts and Biſhops? Thinketh he 'that Prieſts and Biſhops hold only by Tradition? (he meaneth not the diſtinction but the office) Or is it ſo horrible an 'hereſie as he maketh it, to ſay that by the (*do you ſee Doctor*) 'Scriptures of God a Biſhop and a Prieſt are all one? Or 'knoweth he how far, and unto whom he reacheth the name 'of an heretick?

If Dr. *Pierce* be pleaſed to read the right learned Prelate *Jewel*, he may learn from him (we hope he will not take it in ſcorn) to learn leſs upon tradition and more upon the Word of God.

'Verily *Chryſoſtom* ſaith, *Inter Epiſcopum & Presbyterum* 'intereſt ferme nihil, Between a Biſhop and a Prieſt in a man- 'ner there is no difference. St. *Hierom* ſaith ſomewhat in 'rougher ſort, *Audio quendam in tantam erupiſſe vecordiam,* 'ut Diaconos Presbyteris (id eſt, Epiſcopis) anteferret: cum 'Apoſtolus perſpicuè doceat eoſdem eſſe Presbyteros quos Epiſco- 'pos, I hear ſay, there is one become ſo peeviſh, that he 'ſetteth Deacons before Prieſts, that is to ſay, before Biſhops, 'whereas the Apoſtle plainly teacheth us, that Prieſts and 'Biſhops be all one.

Note.

'St. *Auguſtin* ſaith, *Quid eſt Epiſcopus niſi primus Presby-* 'ter, hoc eſt, ſummus ſacerdos, what is a Biſhop, but the firſt 'Prieſt, that is to ſay, the higheſt Prieſt.

'So ſaith St. *Ambroſe*, *Epiſcopi & Presbyteri una ordinatio,* 'uterque enim ſacerdos eſt, ſed Epiſcopus primus eſt: There is 'but one conſecration of Prieſt and Biſhop, for both of them 'are Prieſts, but the Biſhop is the firſt.

'All theſe and more holy Fathers, (ſaith learned *Jewel*) 'together with St. *Paul* the Apoſtle, for thus ſaying, by Mr. '*Hardings* advice, muſt be holden for Hereticks.

Doth not your ſtrong hold ſhake, if not fall before the face of theſe Authorities, Doctor?

However we will charge once more, ſee page 100, and 101. 'of the Defence. But Mr. *Harding* ſaith, the Primates had 'authority over other inferiour Biſhops. I grant ſaith Biſhop '*Jewel*, they had ſo. Howbeit, they had it by agreement and 'cuſtom, but neither by Chriſt (*obſerve Doctor*) nor by *Peter*, 'nor by *Paul*, nor by any right of Gods Word. St. *Hierom* 'ſaith, *Noverint Epiſcopi, ſe magis conſuetudine, quàm diſpo-*

'*ſitionis Dominicæ veritate Presbyteris eſſe majores, & in communi debere Eccleſiam regere*: let Biſhops underſtand (*would to God they would*) that they are above Prieſts, rather of Cuſtom, then of any truth or right of Chriſts inſtitution, and that they ought to rule the Church altogether. He proceeds in other paſſages out of St. *Hierom* ——

'*Auguſtin* ſaith, *Secundum honorum vocabula, quæ jam Eccleſiæ uſus obtinuit, Epiſcopatus Presbyterio major eſt*: the office of a Biſhop is above the office of a Prieſt, not by authority of the Scriptures (this is *Jewels* Parentheſis) but after the names of honour, which the cuſtom of the Church hath now obtained.

Thus, Sir, you ſee Biſhop *Jewel* with his own breath hath blown down your ſtrong hold of Divine inſtitution.

And therefore you have no other hold for your Epiſcopacy, but *Jus Politicum*; and truly Mr. *Doctor*, if our moſt Gratious Soveraign, whom we are bound to obey, and honour as our lawful and rightful King, and to love and reverence for his Gratious and moſt acceptable indulgence expreſt in his refreſhing Declaration, pleaſe to caſt the beams of his countenance upon the Biſhops, and to make them (as you ſay) his Miniſters only, his Eccleſiaſtical Sheriffs to execute his will, page 51. part 1. ſuch is our high eſteem of his Majeſties pleaſure, that we ſhall ſtrain to the very utmoſt (ſo that we may preſerve the incommunicable *Jewel* of a good conſcience) to conform unto it.

The meaneſt groom receiving the impreſſion of his Majeſties favour, ſhall become venerable in our eyes.

And though you are pleaſed to ſay in ſome of your laſt lines, that our intereſt is incompatible with the Rights of Monarchy (wherein we underſtand you not, and intreat you to give the particulars of our ſo inconſiſtent intereſt) yet though we will not vie with you in learning and oratory, we have and ſhall ever (according to his Majeſties expectation in his Princely and pious Declaration) in our ſeveral vocations with all our parts and ſtrength, as much endeavour to indear the hearts and affections of his people both to his Perſon and Government, as you or any other whoſoever.

And we hope and pray, that the Biſhops and others met together

together in Convocation, will be ſo tender of his Majeſties Honour and the peace of his Kingdoms, that they will not ſuffer theſe by-matters of Liturgy and Ceremonies to be a partition-wall between a Gratious King and a willing people.

You are afraid (we ſuſpect Mr. Doctor) that that covetous, piratical hungry humour, which you ſay was at work ſo buſie in our firſt Reformers, is lurking in us, and that we have an evil eye upon your great preferments and revenues (our jealouſie is not cauſeleſs, if you pleaſe to peruſe a paſſage in your fourth page of your Epiſtle to the Reader, and compare it with another paſſage page 95. part 1.) But, Sir, we deal clearly with you; we envy not any mans titles and dignities; we have food and raiment, and are contented with our portion, and ſeek not great things. All that we begg at the hands of our Superiors, is a liberty to worſhip God according to his Word, that we may have nothing impoſed upon us, but what we may be directed in our compliance with, by the rule of the Scriptures; we deſire that men may not command, where God is ſilent, *veniat verbum Domini*, and you ſhall lead us with a twine thred, nay we will gladly follow and bleſs God for any example: we deſire not to be judged ſtubborn or factious, if we bow not down to the ſingle authority of a Canon; we can do nothing againſt the truth.

(Sir) we hope this is a fair requeſt, and we are ſure ought to be granted.

As for the Biſhops, we ſay of them, as *Jewel* ſaid of the Pope, page 366. in his Defenſe.

'Let the Pope do the duty of a Biſhop: let him exhort: 'let him preach: let him diſpenſe Gods myſteries: let him 'fulfill his office: let him do the part of an Evangeliſt: and 'we will love him and reverence him, although not as Chriſts 'Vicar general, yet at leaſt as a Biſhop; otherwiſe we muſt 'ſay unto him, as St. *Gregory* ſaid ſometime to *Cyriacus* the 'Biſhop of *Conſtantinople*: *Omnes magnos eſſe & honorabiles 'cupio, quorum tamen honor honori omnipotentis dei non detra- 'hat: nam quiſquis ſe contra deum honorari appetit, mihi hono- 'rabilis non eſt*, I wiſh that all men might be great and 'honourable, ſo that their honour be not prejudicial to the honour.

'honour of Almighty God; for whosoever shall desire him-
'self to be honoured against God, shall not be honourable unto me.

We conceive (Sir) there is work enough for the Bishops, (though they trouble not their heads about the by-matters of Ceremonies (*as your stout Prelate* Ridley *at last called them*) either in contriving Canons to establish them, or in seeing to the execution of those Canons) to preach frequently as his Majesty expects, to govern their Clergy, to preach to them, to exhort and quicken them to their duty, to direct them in their studies, and guiding of their flocks, to punish the negligent and scandalous, to turn out the insufficient and incorrigible, to countenance them against the prophane insulting rabble, to see their maintenance duely paid to them, to hold Provincial Synods, to set up Lectures in all the chief Market Towns of their Dioceses, to watch against and punish such as preach treason, sedition, heresie, to take care that Church censures be duly executed upon ignorant and scandalous sinners, to see that the ordinances of Christ be kept up in due reverence, neither disused through idleness, nor polluted by remisness and lukewarmness; to discountenance the heathenish customs of May-poles, revellings, dancings, and all other prophane disorders, especially on the Lords day: *Hic labor, hoc opus*, this will finde them work enough, and this is to be a Bishop indeed. And if Episcopacy (after it hath lain so long fallow) bring forth such a fruitful crop, we shall be so far from muttering and repining, that we shall cry, Grace, Grace unto it.

Mr. Doctor, we are not against external decency in Gods worship; Ministers habits ought to be grave and comely becoming their function, and if any be garish, or fantastical, or clownish and slovenly, let the Bishop punish him; the behaviour of Minister and people ought to be very reverent, both in coming in, going out, and during their abode in the Congregation, and if any be rude and irreverent, let him be admonisht, and censured; we say, the Churches ought to be kept in a handsome *decorum* free from nastiness and sluttishness; that the Pulpit, Reading place, great Bible, Communion-table, Seats, Pavements, Windows, Walls, Roof, Cushions, Carpits,

Carpits, Church-yard, be all kept neat and comely, and in good repair. And what would you have more? We know you miſs the Common-Prayer-Book, and ſome other Ornaments.

Truly, Mr. Doctor, we deſire to deal plainly with you, the greateſt part of the people of this Nation are very ignorant, (Oh that you would leave your Cloyſter, and make ſome experiment, by queſtioning and reaſoning with them) and we conceive plain and frequent preaching to be far more neceſſary for them, and more required at all our hands, then the reading of prayers, or decking and adorning of Churches.

Would you commend that Nurſe, that ſhould ſpend the greateſt part of her time in decking and tricking up a child, and in teaching it to ſpeak and ſay after her, and in the mean time ſuffer the child to pine away for want of milk? While here is a great ſtir about Ceremonies, Ornaments, Liturgy, the people periſh for lack of knowledge: Sermons decay apace, it is come to once a day already, and in ſome places to once a fortnight.

Sir, diligent and frequent preaching, is the great wheel ſhould be kept going, without which, Prayers, Sacraments, Sabbaths, will be but blind and blunt devotions, and will quickly loſe their ſavour and efficacy.

To bring you in love with Preaching, we ſhall offer to you Biſhop *Jewels* eſteem of it, who is of ſo great eſteem with you.

And firſt, we ſhall commend to you part of that Sermon preached at Saint *Maries* in *Oxon*, which is to be found before the Book called the *Defence*, it is upon theſe words, 1 *Pet.* 4. 11. *If any man ſpeak*, &c.

In the third page are theſe words.

'If the Sun were taken away from the world, all things 'ſhould be left dark, diſparkled and confounded; ſo if the 'voice of the Paſtor be taken out of the Church, Religion is 'left at fixes and ſevens, it is left blind, troubled, all things are 'mingled with error, ſuperſtition and idolatry; of ſo great 'weight it is to be a Steward of the houſe of God. The Go'ſpel, Religion, Godlineſs, the health of the Church, depend'eth of us alone. This is our office, this we take upon us, and

'this we profeſs. And except we do this, we do nothing, we 'ſerve to no uſe at all. It is not enough to know I know not 'what learning, the Devils perhaps know more then any of 'us all, it belongeth to a Paſtor not ſo much to have known 'many things, as to have taught much. Let it ſhame us, that 'the baſeſt kind of men, even Coblers and Porters, do that 'which belongeth unto them, and we which ought to give 'light to all others, are idle and do nothing: For God would 'not have us to be idle bellies, but he would have us to be 'interpreters of his mind, Miniſters of Jeſus Chriſt, the 'light of the world, ſalt, Angels, and the ſons of God.——

Much more excellent matter to this purpoſe you may there read. And he concludes his Sermon thus, 'Whatſoever we are 'able by nature, whatſoever by counſel, whatſoever by wit 'or cunning, let us beſtow it all to ſerve the Church of 'God—— If we be the Brethren of Chriſt, let us hear 'Chriſt, let us feed his Lambs, let us feed his ſheep, let us go, 'let us preach, let us teach——

And Mr. Doctor, this great office of preaching is mightily hindred by non-reſidence and pluralities, by *reaſon, of which* the Church is peſtered with a generation of ſilly *Curates*, who can ſcarce read the *Common-Prayer, or an Homily as they ſhould*, who *neglect* preaching, which *Biſhop Jewel* complains of as a ſure in-let to Popery, in his Sermon upon *Joſhua* 6. from theſe words, *Now* Jericho *was ſhut up*, &c. page 14. 'But when, ſaith he, we ſee the great blindneſs 'and ignorance in all places abroad: (how could you, Mr. 'Doctor, ſo admire the face of the Church of *England*, page '123. part 2. when you ſee her ſo blind, for this Sermon was 'either preached before Queen *Eliſabeth*, or at *Pauls* Croſs 'in her Reign) what hope may we have to ſee *Jericho* (he 'meaneth *Rome*) ſuppreſſed or quite overthrown? It cannot 'be, but great inconveniences ſhall follow in the Church of 'God, as confuſion of Order, and diſſolution of life, to the 'indangering of the State, unleſs by godly care of the Magi-'ſtrates, ſome help be provided. This care muſt ſhew it ſelf in 'removing blind Watch-men, who have no knowledge (*he 'doth not ſay, that cannot read the Common-Prayer*) who are 'but dumb dogs that cannot bark, who lie and ſleep, and de-

'light

'light in sleeping. These greedy dogs can never have enough, 'saith the Prophet *Isaiah*. Non-residence and absence from 'their Cure, is a fault that would be amended in the Shepherds 'of the Lords flock, Though they be never so able to instruct, 'and therefore worthy to have the Rooms in the Church, yet 'if they have not a desire to do good, if they feed not Christs 'sheep, if they be strangers to the people of their charge, if 'they be not at hand to give their flocks their bread in due 'season, what let may here be (*the Common Prayer could 'not prevent it*) but that ignorance and blindness shall grow 'and increase in the people.

'Another fault, saith he, no less hurtful to the Church of 'God, is the suffering of Pluralities, when one man taketh 'the profit of two or more Benefices, which is not worthy of 'one. These Non-residents and Plurality-men teach not, they 'know not, nor care for the people of their charge, they have 'brought this confusion (*do you see, Doctor, what a glorious 'Church we had in the time of Queen* Elisabeth?) and shame 'into the House of God, they are blind guides, they are the 'darkness of the world. Against those which are such, God 'sheweth his heavy displeasure, *Ezek.* 34. *Jer.* 2. *Jer.* 10.

'These either be a Remnant (*do you see, Sir, we are not yet 'fully reformed*) of the wicked inhabitants of *Jericho*, '(*i.e. Rome*) that resist the passage of Gods people (*we are 'yet in the Wilderness, Doctor*) towards the Land of pro-'mise — These be they that seek the restoring of *Jericho*, '(*do you know no such in the Convocation Sir?*) and the over-'throw of *Jerusalem*; therefore the curse of God will fall 'upon them, the blood of Gods people shall be required at 'their hands, because they bring the abomination of desolati-'on into the holy place; because they suffer Christs flock to 'perish for lack of knowledge — God grant (*Amen*) all 'such, that they may see with their eyes, and understand with 'their hearts, and know the gracious goodness of the Lord, 'that the people be not through their negligence like Horse 'and Mule; but that they may discern between darkness and 'light, and between *Jericho* and *Jerusalem*. —

Let us go on, Mr. Doctor, to his next Sermon to this, about *Jericho*, upon *Haggai* cap. 1. v. 2, 3, 4. *Thus speaketh the*

Lord of Hosts, saying, This people say, that the time is not yet come, that the Lords house should be builded, &c.

After much excellent matter, which you may there read; page the fifth, he speaks thus, 'What greater disorder can be 'in the Church of God, then when Antichrist shall come and 'sit in the place of God? I know many are offended to hear 'the Pope pointed out for Antichrist, and think it an uncha-'ritable point of doctrine; therefore I refrain to use any such 'names, and only will report to you of others, by what tokens 'Antichrist may be known when he cometh. *Gregory*, as it 'were in the Spirit of Prophesie, writing against *John* Bishop 'of *Constantinople*, saith, *Rex superbiæ prope est, & quod dici 'nefas est, sacerdotum est præparatus exercitus*: The King of 'pride is at hand, and which is unlawful to be said, an army of 'Priests is prepared; by these tokens, saith *Gregory*, you may 'know him, he shall be the Prince of pride, and he shall have 'an army of Priests to wait upon him. In another place he 'saith, *Quisquis se universalem sacerdotem vocat, vel vocari 'desiderat, in Elatione sua Antichristum præcurrit*: Whosoever 'calleth himself the Universal Priest; or desireth so to be 'called in the pride of his heart, is the fore-runner of Anti-'christ—— When the woman of *Samaria* saw the Miracles 'that Christ had done, and heard some men doubt whether he 'were the Messias or no, Why, quoth she, when Messias shall 'come, shall he do more signs then this man hath shewed? 'So may we say by the Bishop of *Rome*, when Antichrist shall 'come, shall he work more signs, then they of that See have 'done? Shall he work more disorder in the Church? Shall he 'do more to the dishonor of God, and against Christ?

We desire you would at your leisure read page 480, 481. of his Defence, and page 365. where, and in many other places, you will find this Right Learned Prelate not so shie, as in this Sermon, to pronounce the Pope Antichrist. And we put this Reverend Bishop in the scales with *Gr. Williams* Bishop of *Osserie*, and leave it to you to judge who weigheth heaviest in in this point: If one be as you call him, Right learned, then the other must be Wrong.

Let us go on Sir, with this Sermon, page 8. Here saith he, 'must I touch the causes that withhold men from the building 'of Gods Temple, 'The

'The first seemed to be despair of the cause, for they saw it 'was a long travel from *Babylon* to *Jerusalem*.——

'Others charged them with sedition, and said, if these men 'may once recover their City, they will pay no more tri-'bute.——Look in your Chronicles, and you shall find that 'the Jews have ever been traitors.

'Even so when the man of God *Luther*, was raised up by 'God to reforme the Church, a friend of his said unto him: 'O Father *Luther*, you shall never be able to prevail, the Pope 'and Princes and all the world are against you, the matter is 'past recovery, go into your study, and say, *Deus misereatur nostri*.——

'Even now that it hath pleased God to restore his Gospel, 'they that are of the contrary part (of which side are you 'Doctor) cry out, these men be rebels, they would have no 'Magistrate, they would have all things in common, behold 'what they have done in *Helvetia*, behold what they have 'done in *Germany*; look out your Chronicles, you shall find 'that all the uproars and seditions which have been these 'forty years, have been stirred up by some one of them.

'But all this discouraged not the good Prince *Zorobabel*—— 'some confess many things are out of frame, but they say it 'is no time to fall a building, we must look for a general 'Council.

'Some others say it is not yet time, the Bishops be they 'should redress the Church, would to God they would; for 'they should be *lux mundi*, the light of the world; they 'should be Shepherds and Watchmen, they should be builders 'of Gods Church: but what if the light become darkness? 'What if the Shepherds become Wolves? What if the Watch-'men lie asleep? What if the builders become overthrowers? '*Jeremy* saith, the Pastors have overthrown the Vineyard, 'and is it likely they will reare it up again? I pray God lighten 'their hearts with his holy Spirit, and make them to be that 'they profess themselves to be, the light of the world, and 'true labourers in Gods Vineyard, and faithful builders of 'his house (*Amen*).

'In the mean season let us remember, that in the old Law, 'whensoever the Bishop grew out of order, God raised up

'sometimes Prophets, sometimes Princes to reform the 'Church —— For the Prince is Keeper of the Law of God, 'and that of both Tables, as well of the first that pertaineth to 'Religion, as of the second that pertaineth to good order —— 'By that authority *Moses* rebuked *Aaron* the Bishop: *Joas* 'redressed the riot of the Priests: *Salomon* put down high 'Bishop *Abiathar*, and set up *Sadoc*. ——

'After the coming of Christ, *Constantine* a godly Emperor, 'threatned the Bishops if they would not be ruled, he would 'take upon him to see them punished, as having indeed autho- 'rity and power over Bishops. ——

'Other impediments there be that keep men from building 'of Gods house, but that which God complaineth of by the 'Prophet, is, that every man fell to build his own house, and 'left the house of God unbuilded. ——

'Oh that *Aggeus* the Prophet were now alive and saw the 'rearing up of Gods Temple here in *England*! (*he doth not mean the repairing of* Pauls *Church, but teaching and feeding Gods people*) what, think you, he would say, You build your 'own houses, and leave the house of God forsaken: nay he 'would say, you build your own mansions, and pull down the 'house of God.

Note. 'The Masters of the work, build Benefice upon Benefice, 'and Deanry upon Deanry, as though *Rome* (*note, Sir*) were 'yet in *England*. The poor flock is given over to a Wolfe, 'the poor children cry out for bread, the bread of life, and 'there is no man to break it to them.

'The Noble man or Gentleman, the Patrons of Benefices, 'give presentations of Benefices, either to be Farmers them- 'selves, or else with exception of their own tenths, or with 'some other condition that is worse then this. The poor 'Minister must keep his house, buy him books, relieve the 'poor, and live, God knoweth how, and so do you too.

'O good my Lords and Brethren, I come not hither to be 'a Patron for money matters God seeth my heart, before 'whom I speak it: but I see Gods Temple by this means is for- 'saken ——

'There lack Ministers throughout the Realm, to teach the 'people (here is not a word (Sir) of the Liturgy) and to build

'up

'up the walls of Gods Church, one poor hireling is driven to 'ſerve two or three Pariſhes——If there be none to be 'found, nor hope of any to be hereafter: be you well aſſured '(*good Doctor conſider this*) that Acts of Parliament and Pro-'clamations are not enough to content the conſcience of the 'people, and to build up the Temple.

'Oh that the Queens Majeſty knew the great ſcarcity, and 'miſerable need of Miniſters that is abroad! And I beſeech 'you, good my Lords, and other Honourable and Worſhipful 'that are here, that have or may have acceſs unto her, to put 'her in remembrance, that her Grace will be mindful of the 'houſe of God, and redreſs the greedineſs, both of corrupt 'Patrons, and of ſuch who ingroſs and gather into their hands 'many livings, being themſelves the remnant (*do you ſee Do-'ctor*) of the ignorant and perſecuting *Babylon*; and yet 'leave to take charge over the people; blind Sir Johns, not 'only lack Latin, but lack honeſty, and lack conſcience, and Note. 'lack Religion. It would be a great furtherance to the 'Church of God (*Doctor commend the care of this to the Con-'vocation*) and a wonderful way to increaſe Schools and the 'Univerſities. Now I come (ſaith he) to the manner of the 'building. And what better way can be deviſed to reſtore 'Chriſts Church (*Doctor tell the Convocation ſo*) then that we 'ſee uſed by Chriſt himſelf; when in any matter he was oppoſed 'by the Phariſees, he calleth them back to the Scriptures; ſo '*Joſias*, ſo *Ezechias*, ſo *Joſaphat* reformed the Temple of God 'when it was polluted, according to the pattern of the Scri-'ptures.——

'Wherefore the foundation of this building whereupon all See *Dugdales* 'the whole work muſt reſt, muſt be Chriſt and his holy Hiſtory of *Pauls* Cathe-Word.—— dral. *p.* 5.

'Whatſoever we ſee that they have done which were our 'latter Fathers before us, that have deſtroyed Chriſts Church, 'let us remember to do the contrary (*note Sir,*) Their founda-'tion is ignorance, let our foundation be Chriſt and the know-'ledge of Gods Word——They build Gods Word upon the 'Church: let us as *Paul* doth teach us, build the Church on 'Gods Word.——

Let us remember whatever they do or have done, to do the contrary.

Conſider

Conſider this laſt paſſage (Mr. Doctor) you have little reaſon to find ſuch fault with Sir *Stephen* (as you call him, page 93. part 1.) or with other Reformers ſince, who were deſirous to be as contrary to *Rome* as the Word would warrant them: if it were a peccancy of humour, a right learned Prelate would not have adviſed to it.

This pretious *Jewel* ſparkles once more concluding his Sermon with a ſharp reproof, and moving exhortation.

'We are in love (ſaith he) with our own corruption, and as 'the people ſaith, we rejoyce when we have done wickedly; 'we cannot abide to have our faults touched, our pride is 'grown up as high as heaven, and our covetouſneſs is ſunk as 'deep as hell: our poor weak brethren be offended, and 'think that theſe be the very fruits of Chriſts Goſpel; yet we 'can in no wiſe ſuffer to be reproved, we ſay to the Preacher, 'Peace, and talk not to us in the Name of the Lord, tell not us 'of the Scriptures, tell not us of Chriſt, of *Peter*, and *Paul*; 'We bid him ſpeak us fair, and bleſs thoſe things that be ac-'curſed by Gods own mouth: We ſay, he is too buſie, he 'medleth with that he knoweth not. Yes, yes man he know-'eth it well enough, he knoweth that pride is pride, that ſin is 'ſin, and thou and thine own conſcience knoweth it too, if 'thou wouldſt be known of it, and this is extream miſery that 'we are ſo far plunged in ſin, that we can neither abide our 'own faults, nor yet the amending of them. Are theſe the 'fruits of Gods Goſpel? Are theſe the fruits of the innocent 'blood, that we ſee ſhed before our eyes? Are theſe our tears 'for the ſins we have committed? Are theſe the thanks we 'render unto God for giving unto us ſo great bleſſings? But, 'what ſaid I, bleſſings? would God we were ſo bleſſed that 'we might conſider our bleſſedneſs. Many already bewray 'the weakneſs of their ſtomacks, they brook not the Goſpel, 'yea they ſeem already weary of theſe Preachers, they call 'them Pulpit-men of the Spirit, and I know not what; as 'though they themſelves had nothing to do with Gods Spirit. 'Ah mertiful God——and ſo this bleſſed Biſhop goeth on moſt excellently and ſeaſonably for our times.

In the following Sermon upon theſe words, *Pſal.* 69. 9. *The zeal of thine houſe*, &c. he hath theſe words.

'All

'All men ought to be patient and gentle in matters pertaining to themselves, but in Gods cause no man must yield or be 'patient, where all along he presseth for a learned and Preaching ministry, *but not a word for the Common-Prayer.*

He directs his speech to Queen *Elizabeth.* 'Oh that your 'Grace did behold the miserable disorder of Gods Church '(*where is your glorious reformation, your goodly building Mr. Doctor?*) or that you might foresee the calamities that will 'follow. It is a part of your Kingdom, and such a part as is 'the principal prop and stay of the rest. I will say to your 'Majesty, as *Cyrillus* sometimes said to the godly Emperor 'Theodosius and *Valentinian*, *Ab eâ quæ erga deum est pietate, rei publicæ vestræ status pendet*, the good estate and welfare 'of your Commonwealth hangeth upon true godliness: you 'are our Governor, you are the nurse of Gods Church, we 'must open this grief before you. God knoweth if it may 'be redressed, it hath grown so long, and is run so far; but 'if it may be redressed, there is no other besides your Highness 'that can redress it.

We say also help O King.

'I hope I speak truly, that which I speak without flattery, 'that God hath endued your Grace with such a measure of 'learning and knowledge as no other Christian Prince. He 'hath given you peace, happiness, the love and true hearts of 'your Subjects. Oh turn and employ these to the glory of 'God, that God may confirm in your Grace the thing which 'he hath begun.———

Fully verified in our gracious King.

Let us follow him to his next Sermon on these words, *Mat.* 9. 37, 38. *The harvest is great, but the labourers are few*, &c. ——He saith not the harvest is great, and there are but few 'Scribes, but few Pharisees, but few Sadduces, but few Priests, 'but few Levites.——Their number was almost infinite.——

'I say not, there be but few Cardinals, few Bishops, few 'Priests that should be Preachers (*nor Common-prayer-book-men, Sir*) few Archdeacons, few Chancellors, few Deans, 'few Prebendaries, few Vicars, few Parish Priests, for the 'number of these is almost infinite——Cardinals have Pillars 'and Poleaxes carried before them in token that they be 'Pillars and Stayes of the Church, and Poleaxes to beat down 'all evil doctrine. And what shall I speak of Bishops, their

'cloven Miter signifieth the perfect knowledge of the Old Te-
'stament and the New: their Crosier staffe signifieth their di-
'ligence in attending the flock of Christ. Their Purple Boots
'and Sandals, signifie that they should be ever Booted and
'ready to go abroad thorow thick and thin to teach the Go-
'spel (*not a word of the Liturgy, or ordering of Churches or Ce-
'remonies.*) ——

'O lift up your eyes, and consider how the hearts of your
'poor brethren lie wast without instruction (*had they not the
'Common-prayer?*) without knowledge, without the food of
'life, without the comfort of Gods word, such a misery as never
'was seen among the heathens —— (*where is your Primitive
'lustre Mr. Doctor?*) ——

'In such a state as a flock is in, which hath no Shepherd,
'as the ship which hath no Pilot to guide it, or the sucking-
'child which hath no nurse to feed it; even in such state
'are your souls, if you have not the Ministery of Gods
'Word. ——

'Laborers they must be and not loiterers, for Christ com-
'pareth the teaching of his people to things that be of great
'labor, as to plowing, to planting ——

'Therefore if they be Pastors, let them feed the flock; if
'they be Doctors (*consider Sir*) let them teach the people ——

'This is the way to build up the Church of Christ (*Common-
'prayer will not do it*) ——

'This is the only instrument wherewith we may cut down
'and have in the harvest of God.

'For all mans devices, acts, laws or commandments (*good
'Doctor let the Convocation know so much*) be the authority
'thereof never so great, yet are not sufficient to content one
'mans conscience (*why then, Mr. Doctor, do you talk of obstinacy
'and willfull humour?*)

'*Aristotle* the great wise Philosopher on a time being sick,
'when the Physitian came to him to minister him a potion,
'and shewed him not what was in it, began to chase and take
'on with him, why said he, heal not me as thou wouldst heal
'an Ox or a Horse, but shew me what thou givest me. Even
'so must the people be healed of their errors. *Fides*, saith *Bern.*
'*suadenda est non imponenda*, faith may not be compulsed by
'force

'force or rigor, but gently brought in by perſwaſion. Saint 'Paul ſaith, *Faith cometh by hearing, and hearing by the Word* 'of God.

Let us follow him in his next Sermon, on *Luke* 11. 15. *He caſteth out Devils through Beelzebub*, &c.——

'The Religon of the Jews, was the true worſhip of the only 'God, yet *Pliny* ſaith, it was *Contemptus omnium numinum*, 'the deſpſing of all the gods. The Jews ſuffered no images to 'be in their Churches, (becauſe God had forbidden them) 'yet *Cornelius Tacitus* ſaid, they worſhip their God in the 'form of an Aſs; others ſaid, they worſhip a God whom they 'call *Sabaoth*, in the ſhape and faſhion of an Hogg; and 'therefore that they were forbidden to eat Swines-fleſh; 'others, that they worſhip *Saturnus*, becauſe they were com-'manded to keep holy *Saturday*.

'The wicked and cruel *Haman*, to bring the people of God 'into hatred with the King *Ahaſhuerus*, made his complaint of 'them in this wiſe, May it pleaſe your Majeſty, ſaith he, to 'underſtand, you have a people here in your Realm, that uſeth 'a new kind of Religion, and will not be ordered by your 'Graces Laws——

'This is Gods holy will, that for our exerciſe, whatſoever 'we ſay or do, be it never ſo well, it ſhall be ill taken.

'*Julian* the Apoſtate, found fault with the ſimplicity and 'rudeneſs of Gods Word.

'*Tertullian* ſaith, the Heathens in the time of the Primitive 'Church, were wont to paint out in mockery, the God of the 'Chriſtians, with an Aſſes head and a Book in his hand, in 'token that the Chriſtians profeſſed learning, but indeed were 'Aſſes, rude and ignorant. And do not our Adverſaries the 'like this day, againſt all thoſe that profeſs the Goſpel of 'Jeſus Chriſt? O, ſay they, who are they that favour this 'way? None but Shoemakers, Taylors, Weavers, Appren-'tices, ſuch as never were in the Univerſity, but be altogether 'ignorant and void of Learning. Thus you have been born 'in hand, that you might be brought to miſtruſt the Go-'ſpel.——

'Saint *Paul* was counted a peſtilent fellow, and a mover of 'ſedition.

'*Tertullian* saith, that in his time the Christians were called '*hostes publici*, that is, enemies and destroyers of all common 'States. And these reports they did not only scatter among 'the common people, but also dropt them into the Magistrates 'and Princes ears, that they might have an ill opinion of 'Christian Religion, and suppress (*Note Sir*) the Ministers 'and Preachers of it. So unkind commonly men have been, 'towards the Messengers of Gods Word.

'In these latter times it hath been laid to Preachers and 'Professors of Christs Gospel, that they have been Godless, 'seditious, rebells, despisers of good orders—— Such things 'as would not be believed, spoken of a thief or murtherer, 'will soon be believed of him that professeth the name and 'Gospel of Jesus Christ.——

'Despise not, good Brethren, despise not to hear Gods 'Word, (*not a word of the Liturgy*) as you tender your own 'souls, be diligent to come to Sermons.——

WE might, Sir, have been much more plentiful in our gatherings out of this holy Bishop, there is not a waste line in all his Sermons. Some we have not touched upon at all, but so much we thought good to present unto you, that you may see both the complexion and constitution of the Church of *England* in the time of Queen *Elisabeth*. You see by the judgement of the best Bishop (the rarest *Jewel* the Church of *England* ever had, who was an eye-witness, lived, and preached, and writ in the prime of his age, for he was not full fifty years old when he dyed) a good part of her reign, the Church of *England* to be full of blindness, disorder, prophane contempt of the Word of God, yea to have something of *Rome* remaining in her, of necessity to be purged out.

And truly, Sir, when we have read over the Sermons of this Reverend Bishop, and your History, we should rather judge you to be the Pupil of Doctor *Harding* (whom you would be thought to oppose) then of Bishop *Jewel*, whom you do seem to reverence. Bishop *Jewel* doth not think he fouls either his tongue or his pen, in naming the Gospel of Jesus Christ: But how oft in your History, do you by way of scorn, tell us of the

Zwinglian

Zuinglian Goſpellers, as if this were ſome reproach to them, and you had nothing to do with the Goſpel; which in an hundred places your Doctor *Harding* upbraids Biſhop *Jewel* with?

There are ſome parcells and odd paſſages in your Hiſtory, which we ſhall only mention, and refer you to learned *Jewel* to anſwer your ſelf out of him; page 53. part 1. you ſay, 'The *Zuinglian* Churches were in an error, in that they deny-'ed a Real preſence, and held there was nothing elſe in the 'bleſſed Euchariſt but ſigns and figures; and that *Ridley*, whom 'you encline to, affirmed, That in the Sacrament are truly and 'verily, the body and blood of Chriſt made forth effectually 'by Grace and Spirit. Sir, *Harding* ſaith the very ſame as 'you do. See *Jewels* reply to *Harding*, page 235. in the Article of Real preſence; and there you ſhall ſee, how *Jewel* takes him up; and you will underſtand to ſpeak more like a Proteſtant Doctor; and in page 262. of the Defence, ſaith he to *Harding*, 'You call our doctrine naked and cold, for 'that we ſay, the Sacrament is a figure. You will there ſee how pitifully he baffles *Harding*. Mr. Doctor, it was wont to be ſaid, *ſurſum corda*, but now it is *deorſum corpora*, your ſtickling for a Real preſence effectually made forth by Grace and Spirit, doth very well ſort with your low poſtures and cringings to the holy Altar, which was a thing unknown to Biſhop *Jewel*. You ſhall find theſe words in his anſwer to Mr. *Hardings* Preface, page 5. 'You ſay we have overthrown 'Altars, verily Mr. *Harding*, we have overthrown nothing, 'but that which Gods good will (*note Sir*) was ſhould be 'overthrown. Chriſt ſaith, *Every plant that my heavenly 'Father hath not planted, ſhall be rooted up*. An Altar we have, 'ſuch as Chriſt and his Apoſtles had, the Table of the Lord, 'and ſtood not at the end of the Quire, but in the midſt of the 'people, as many wayes it may appear——

Note.

You ſay alſo, page 140. part 2. That the *Zuinglian* Goſpellers, or the *Genevian* party (*why cannot you call them Proteſtants?*) did rejoyce at a lamentable accident which happened to *Pauls* Steeple; and there you fall into the praiſes of that Idolatrous Fabrick; and to quit it of the diſpleaſure of heaven, you have got a tale by the end, of an old Plumber, who

confeſſed, that woful accident came by his negligence, in leaving careleſly a pan of coals in the Steeple when he went to dinner.

We ſhall be as careleſs of examining the truth of this ſtory, as your Plumber was of his coals; and ſhall only tell what *Jewel* ſaith in his Treatiſe of the Holy Scriptures, (bound up with the Defence) page 30. ſpeaking of Kingdoms and Countries, which were in times paſt Heatheniſh, mentions *England* alſo, and ſaith he, 'Here in *England*, *Pauls* Church in 'London was the Temple of *Diana*, *Peters* Church in *Weſt-*'*minſter* was the Temple of *Apollo*——

See *Dugdales* Hiſtory of *Pauls* Cathedral, page 3.

In ten of your laſt lines, you threaten the world with a Presbyterian Hiſtory, for the carrying on of whoſe deſigns ſince the dayes of *Calvin*, (*you may ſay* Luther *as well*) they have moſt miſerably, you ſay, imbroyled all the States and Kingdoms of theſe parts of Chriſtendom, the Realms and Churches of great *Britain* more then all the reſt. Mr. Doctor, where was your conſcience and modeſty when you writ thus? Where was your Loyaltie and Obedience to your Dread Soveraign, which you profeſs in your Epiſtle Dedicatory? Will not your bitter ſpirit be conjured down, neither by Royal command, nor Soveraign example?

Sir, you know, or may know, that Biſhop *Jewel* is fain to Apologize for the Church of *England*, to wipe of that ſlander you have caſt upon the Presbyterians, page 10. of his Defence. 'They cry out upon us (ſaith he) at this preſent 'every where, that we are all Hereticks, and have forſaken 'the Faith, and have with new perſwaſions and wicked learn-'ing utterly diſſolved the concord of the Church. And again, 'page 15. That we labour and ſeek to overthrow the ſtate of 'Monarchies and Kingdoms. Nay Sir, do not you ſhake hands 'with that Varlet *Harding*, pag. 18. Before *Luthers* time 'ſaith he, (*before* Calvins *time ſay you*) all Chriſtian people 'came together peaceably into one Church, in one accord, 'but after, &c.

That which this Reverend Biſhop returns to *Harding*, by way of anſwer to theſe filthy ſlanders, will very well ſerve to take out that blot your unhappy and uncharitable pen flings upon the Presbyterians. We will not juſtifie the heats and paſſions

paſſions (oppreſſion makes a wiſe man mad) of every *individuum* of that perſwaſion, but having been all this time rather ſtanders by then actors, and ſeriouſly weighing their rule by which they deſire all Church concernments may be regulated, and conſidering that you, as the mouth of the Hierarchy, have pleaded nothing but two Acts of Parliament (the Members whereof, you more then once tell us were led moſtly by politique and Popiſh conſiderations in what they did) for authorizing and confirming all the matters in difference, we are bold to ſay; they are got upon the better ground, (though the wind be againſt them) and their advantages for inward peace (though not for outward preferments) are ſo much greater, as the Word of God is greater then an Act of Parliament, and the authority of God, then the authority of men.

Oh, Mr. Doctor, when ſhall the voice and authority of Chriſt be heard and bear ſway in the Church of God? *Non eſt Eccleſiæ loqui* (ſaith *Beza*) *ſed meritum loquentem audire*; (Good Mr. Doctor, conſider theſe words of *Beza* in his Epiſtle Dedicatory before his Annotations on the New Teſtament) *Hic vero mihi in mentem venit vox illa hominum* (*ut ſibi quidem videntur acutiſſimorum*) *qui non transformandam ſed reformandam Eccleſiam arbitrantur. Reformationem vocant, eorum rituum* (*qui florente, ut loquuntur, Eccleſiâ obtinuerunt, ſublatis nonnullis, qua temporum injuria velut rubiginem quandam illis obduxerunt*) *reſtitutionem: Qua niſi à nobis admittatur, Eccleſiam transformari, & penitus ſuo decore* (Note Sir) *privari contendunt. Bella certè & ſpecioſa oratio, ſed à Satana ſpiritu profecta, qui tum demum ſe prodit, quum ad rem ventum eſt. Tum enim nihil adeò turpe eſt —— Quòd ſi qui* Note. *objiciat nō omnia ab Apoſtolis vel à Luca fuiſſe perſcripta. Quaſo cur ita cenſent? An quia pauca continet? Imò verò utinam eâ paucitate contenti fuiſſent, qui ſe Apoſtolis jactant ſucceſſiſſe. Neque enim voluit abrogari Dominus Moſaicos ritus, ut alii ſubſtituerentur, etſi Judaizare non licuit, multo minus Gentilizari* Note. *oportuit; quod ſi veteribus Epiſcopis in mentem veniſſet, Chriſtiana religio neque tam citò neque tam turpiter, primum* (Note Sir) Note. *in Ceremonias vanas, & Ludicras Liturgias, deinde etiam in manifeſtiſſimam ſuperſtitionem, ac tandem in Atheiſmum degeneraſſet ——*

Mr.

Mr. Doctor, (we are sorrie, that having travailed over your History, we must say of you, as Reverend *Jewel* said of *Harding* in his Preface to the Reader of his Defence.) 'When 'Scriptures fail, then discourse of wit must come in place (or 'your Acts of Parliaments) and when wit and discourse will 'not serve, then good plain round railing must serve the turn. 'Then he discourseth and flingeth now at his Lutherans, now 'at his Hugenotes, now at *Brown*, now at the Puritans, 'now at *Bale*, now at *Illyricus* (Now at the Calvinists, now 'at the Zuinglian Gospellers.)

'Thus he, saith *Jewel*, jumpeth and courseth this way and 'that way, as a man roving without a mark, or a Ship fleeting 'without a Rudder. Thus he sheweth us a mountain of words 'without substance, and a house full of smoak without fire, 'and imagineth that his little Elder-pipe, by discourse of wit, 'will resemble the sound of a double Canon. When all is done, 'we may say of him, as the poor man said that shore his Sow, 'Here is a great crie, and little wool.

'Bring us but the authority of Scripture (that wisdom that 'is from above) to justifie our obedience in these points in 'difference, you shall find us gentle and easie to be intreated. 'But if you resolve to turn us off, (as you say *Weston* did *Mr. 'John Philpot*, and the five other Divines, page 30. part 2.) 'It is not, saith he, the Queens pleasure, that we should spend 'any longer time in these debates, and ye are well enough al- 'ready, for you, saith he, have the Word, and we have the 'Sword, if you resolve to assault us with this Argument, the 'Lord put on you the bowels of mercy, and on us the Armour 'of patience.

FINIS.

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